

## ACKNOWLEDGMENTS

This is rewriting of Bhagavad Gita by F.T. Brooks published in early nineteen hundreds. This particular translation by F.T. Brooks was chosen due to suggestion of Sri Ramana Maharshi to Thomas Byrom (Talk 433) as a translation of Srimad Bhagavad Gita in a metrical form.

I am transcribing this book because I wanted to study this text, but the original pdf file is in such a bad shape that it is hard to make out what is written.

So I hope that essence of The Gita will imprint on my mind in the process of figuring out the letters and other readers will be benefited as well.

I found two versions of The Gita by F.T Brooks on internet. One text is in metrical form, which is in bad shape, other seems to be a regular translation. Some verses which are too corrupted to figure out the words I copied from the latter.

Words or verses marked with \*asterisk (or sometimes sentence between \*two asterisks\*) are copied either from latter translation of the Gita by F.T. Brooks or are guessed.

AUM.

# THE BHAGAVAD-GITA.

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## CHAPTER THE FIRST.

**The Blind King said:**

1. On Kuru's Field, the Field of Right,  
met face to face, athirst for War.  
Tell me, Sanjaya, what they did, —  
my People, and the Pandavas

**Samjaya Began:**

2. No sooner did he see the hordes  
of the Pandavas, arrayed,  
Duryodhana the King, accounting  
his old Teacher<sup>1</sup>, spoke these words
3. "Teacher, see the vast host gathered  
by the Pandavas o'er yonder,  
Marshalled, too, by thy disciple,  
Drupada's most able son'
4. Lo, what heroes, master-bowmen,  
Peers in war of Bhim and Arjun !  
Yuyudhana and Virata,  
Drupada, Chief of High Command, ;

1. Drona

- \*5.           Drishtaketu, Chekitana,  
              Sacred Kashi's hero-king,  
              Purujit and KuntiBhoja,  
              Shaivya, mighty bull of men;
- \*6.           Yudhamanyu, strength incarnate,  
              Uttamauja, full of prowess,  
              Subhadra's boy, Draupadi's sons,  
              Commanders of high station all.
- \*7.           And now, O best of twice-born men,  
              Pray note the foremost on our side,  
              Chiefs of my army, whom I name  
              Lest they should have escaped thy mind:
- \*8.           Thyself, fair sir, Bhishma, Karna,  
              Kripa next, victor in the fray,  
              Ashvatthama, Vikarna too,  
              And Saumadatti, not less great, —
- \*9.           And many more heroes, ready  
              To forfeit their lives for my sake,  
              Wielders of manifold weapons,  
              All masters in the art of war.
10.           Yet... our force seem hardly equal,  
              although 't is by Bhishma marshalled,  
              While theirs leaves naught to wish for  
              Under Bhima's strong command

11. In our rank and file let each, then,  
Firm at his appointed station,  
Watch with jealous care o'er Bhishma,  
hear me, O ye Warriors all ! “
12. Joy scattered his fears, when filling  
All the skies with a lion's roar,  
The Grand Old Man of the Kurus,  
Bhishma the Grandsire, blew the conch.
13. Whereon all of a sudden blared forth  
Conches and kettledrums all around,  
With tabors and drums and cowhorns  
All mingled in a fearful din
14. Then in turn Krishna and Arjuna,  
Seated in their mighty battle-car,  
Drawn by a team of milk-white horses  
Blew a blast of their conches divine –
15. ‘ Panchajanya, ‘ that of Madhava,  
‘ Devadatta, ‘ that of Arjun, –  
While wolf-bellied Bhim, of gruesome deeds,  
his mighty war conch ‘ Paundra ‘ blew, –
16. And King Yudhisthira, Kunti's son,  
blew his conch, ‘ Anantavijaya ‘  
And Nakula and Sahadeva, too,  
blew ‘ Sughosh ‘ and ‘ Manipuspaka ‘, –

17. And He of Kasi master-bowman,  
and Sikhandin the great Commander,  
Dhrishtadyumna and Virata,  
and Satyaki, the unconquered one,
18. Drupada with all his grandsons,  
and Subhadra, the long armed, too, –  
Each of these heroes, Lord of Earth,  
with his own conch the tumult swelled
19. Heartrending was that crashing blast  
to Dhritarashtra's hundred sons,  
for all at once it mused to the  
all echoes of both sky and earth
20. Then Monkey-Bannered Pandava, <sup>1</sup>  
at sight of Dhritarashtra's sons  
Arrayed, just as the fight began  
of missiles, grasped in hands his bow.
21. And all at once addressed these words  
to Hrishikesh, O Lord of Earth –  
Arjuna said  
Half-way between these armies twain  
stay Thou my car, Unfailing One, –
22. That I may have a look at these,  
drawn up there, eager for the fray,  
with whom it is my lot to fight  
in this contest that now begins, –

1.Arjuna, called Pandava.

23. That I may see these Warriors all,  
standing there, athirst for battle.  
Bent on carrying out the wishes  
of Dhritarashtra's evil son.

**Sanjaya continued**

24. Thus addressed by Gudakesha,  
the Lord of Sleep, O Bharata.  
Brought the chariot to a standstill  
half-way between those armies twain.

25. Just in front of Bhishma and Drona,  
and all those mighty Lords of Earth,  
And exclaimed, "Behold, O Partha,  
all these Kurus gathered here'

26. Then did Partha see there, standing,  
fathers, fathers' fathers, teachers,  
Maternal uncles, cousins, too,  
sons and grandsons, and comrades dear, –

27. Fathers in-law and bosom-friends.  
Divided 'mongst both warring hosts  
Partha, seeing all these clansmen  
drawn up there, prepared for battle,

28. His heart wrung with deepest pity,  
spoke in his grief these words,[O King] –

**Arjuna said**

Seeing these my kinsmen, Krishna,  
gathered here through lust of battle

29. My limbs fail me, 'reft of power,  
parched is my mouth like desert waste  
Through my frame there chills a tremor  
my hair with horror stands on end '
30. 'Gandiva' from my grasp escapes,  
my skin with fever burns all o'er  
I can no longer stand upright,  
my brain in frenzied riot whirls'
31. Lo, what I see fell omens,  
woe-portending. O Wonder- Haired !  
While I see not what good will come  
of slaying these, my kin, in war
32. I lust not for triumph, Krishna,  
nor for kingship, nor for pleasures  
What to us the crown, O Herdsman,  
what enjoyments, what e'en life ? –
33. When they, for whose sake we covet  
kingship with its gains and pleasures,  
All stand there, in battle marshalled,  
wealth and life erst off in one –
34. Revered preceptors, fathers, sons,  
grandfathers, maternal uncles,  
Fathers-in-law, brothers-in-law,  
grandsons, and other relations.

35. I'd rather not put these to death,  
though I myself be slain, O Krishna,  
Not to win the three worlds' kingship, –  
how much less this earth alone '
36. My uncle's sons slain, O Torment  
of man, what pleasure can be ours'  
Nay, sin will settle in our hearts,  
if we destroy these reckless ones.
37. It thus behoves us all to kill  
our kinsfolk, Dhritarashtra's sons  
Our kith and kin once done to death.  
How could we taste of joy again'
38. And even if they cannot see,  
their minds o'ereast with clouds of greed.  
The sin of slaughtering kith and kin,  
the crime of hate bestowed on friends, –
39. Is that a reason why we should  
not know to turn us from such guilt,  
Since we do see how foul a sin  
the murder is of kith and kin'
40. In such a massacre are lost  
antique traditions of the clan;  
These noble customs gone, the clan  
entire is whelmed in anarchy.



41. Where anarchy prevails, the women  
of the clan become corrupt, –  
The women tainted, O \*Vasudeva,  
Caste-confusion must arise
42. Such confusion makes a hell  
for clan-wreckers and clan as well  
The Manes, of pious offerings reft  
fall headlong from their godlike state
43. Through these foul deeds of clan wreckers  
working woeful caste confusion,  
Hoary customs, clan-traditions,  
are wiped out beyond recall
44. And for them whose clan-traditions  
are wiped out, O Man's Tormentor  
There waits in hell a grim abode, –  
such is the law that we have heard
45. Aho, Alas ! How foul the sin  
to which we set our hands to-day  
Who from greed of kingship's pleasures  
rise to slay our kith and kin
46. Far better that the hundred sons  
of Dhrtarashtra, weapon in hand,  
Should slay me on the Field of Battle  
unresisting – yea, unarmed !

**Sanjaya Continued**

47. Having thus spoken on the field  
Arjun, his mind unstrung with grief  
Both bow and arrows flung away,  
Sank helpless on his chariot seat

*Chapter the First entitled*

**ARJUNA'S DESPAIR**

*ends here*

## CHAPTER THE SECOND.

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### Sanjaya Continued

1. **T**o HIM with pity thus transfixed,  
    whelmed in despair, his smarting eyes  
Full to the brim with unshed tears,  
    Madhusudana spoke these words –

### The Blessed one Said

2. Whence has this shameful dejection  
    in danger's hour come one thee,  
Un-Aryan, yea, heaven-barring, –  
    disgracing thee, O Arjuna ?
3. Yield not to impotence, Partha  
    a better part awaits thee here,  
Shake off this paltry heart-faintness. –  
    stand up, O Harasser of foes !

### Arjuna Replied

4. O Madhusudana, how can I  
    attack with arrows in the fray  
Men fit for worship such as Bhishma  
    and Drona, O Slayer of foes !

- [illegible]

**Sanjaya Continued**

9. This answer to the Sense Lord given,  
the Sleep Lord, Harasser of foes,  
Said, “Govinda, I will not fight “ –  
and sank into a moody silence
10. Krishna seeing him in despair  
half way between those armies twain,  
Could scarce conceal a smile of joy,  
as in this wise He spoke to him –  
**Said the Blessed One**
11. Though wasting grief where none is due  
thy speech brings word of Wisdom’s dawn  
For Living Souls, or here’, or ‘gone ,  
the Wisdom Eyed no longer grieve
12. For, truly, never was I not,  
or Thou, or these great Lords of men,  
Nor shall a single Soul of Us  
at any future time not be
13. Just as the Wearer of this form  
takes on its childhood, youth, old age,  
So takes He on some other form, –  
the Poised One here is not dismayed
14. As for ‘*measure*’ contacts, Partha,  
through which cold, heat, joy grief, reach Us,  
Ever coming, going, shifting, –  
learn to bear them, O Bharata !

15. For that a Man whom such things no more  
can shake from Poise O Bull of men  
The Same in pain, the Same in joy,  
Self poised – is fit for Deathlessness
16. The 'no has nowhere room to be  
no void is where the 'YES is not –  
This final End of both is seen  
by Them that see things as they are
17. As Deathless truly THAT know thou  
whereby this All in Space is spread  
The death of that unchanging ONE  
can by no one be brought to pass
18. All that ends is but these bodies  
of the ageless Dweller shrined within  
Past destruction mocking measure  
Fence up and fight, O Bharata !
19. Whoever looks on Him as slayer  
whoever dreams of Him as slain  
Both these know not [the subtle Player] –  
He neither slays nor can be slain
20. Birth chains Him not hence no death can move Him  
No dawn brought Him forth hence no setting can hide  
Unborn, unchanging, eternal, primeval,  
He perishes not, though His body be slain

21. Whoso knows Him past destruction,  
permanent, unborn, unchanging,  
How can that One bid thee slaughter,  
and whom? Whom can He slay Himself ?
22. As, garments worn out having been cast aside,  
Fresh ones are seized and put on by the wearer,  
Just so, having cast away bodies outworn,  
Into other new bodies the Wearer is born
23. T'is not Him that thy weapons wound,  
t'is not Him that the Fire consumes,  
T'is not Him that the waters wet,  
or that Wind's scorching breath dries up
24. Safe from wound, He, safe from fire, He,  
Safe from moisture and drought alike,  
Constant, all pervading, fixed,  
past all motion, He eternal,
25. Unmanifest, unthinkable,  
past modes, thus He is said to be,  
Hence, having known the MAN as such,  
't is hardly fit that thou shouldst grieve

26. But would'st thou hold Him ever 'born,  
or ever 'dead' – which means the same,  
Even then, O long armed hero,  
to grieve for Him befits thee no'
27. For certain death o'er dogs the 'born,'  
and certain birth o'er dogs the 'dead,'  
Hence about that which none escapes,  
it is not fit that thou shouldst grieve
28. Sprung from unknown Deeps, all creatures  
known between times, O Bharata,  
Merge in unknown Deeps at ending  
of what use thy laments thereon?
29. As 'Wonderful,' seeing Him some one beholds  
As 'Wonderful,' speaking another describes Him  
As 'Wonderful,' hearing of Him third bears –  
Yet e'en after hearing, not one of them knows
30. Ever Past wounding, O Partha,  
this Dweller in everyone's form, –  
Hence for no being whatever  
Is it proper that thou shouldst grieve
31. Thy own duty, next, considered,  
this to tremble is unseemly,  
For, most of all, a righteous war  
is welcome to the knightly soul



32. This is heaven's gate, unbidden,  
flung open here to welcome thee,  
None but lucky warriors, Partha,  
have a chance of a fight like this
33. But if thou wilt not play thy part  
in this contest for righteous ends,  
To duty lost, to honour lost,  
thou'lt be 'adept' in naught but sin
34. The tale of thy undying shame  
'mongst nations will be handed down  
And for a man to high fame used,  
dishonor reckons worse than death
35. The chiefs of high command will deem  
thou hast from fear the contest fled,  
And they that now think much of thee  
will henceforth hold thee in contempt
36. And many things, best left unsaid,  
by them that hate thee will be said,  
Belittling all thy martial deeds  
Say, friend, what worse torment than this ?
37. Or, slain, high heaven waits for thee,  
or, triumph crowned, this Earth is thine  
Stand up, therefore, O Kunti's son,  
thy mind at last made up to fight

38. Grief with joy in mind at-One-ing  
loss with Gain, defeat with Triumph  
Set thy Will now on this Battle, –  
thus shall no sin lay hold on Thee.
39. Such, then, thy indeed Poise, summed up  
in what it knows: – hear what it does,  
For, by this Wisdom-Will made Whole,  
thou will shake off the bounds of net
40. No effort here is ev’r in vain,  
no disappointment can be found.  
The least step taken on this Path  
secures against the Mighty Fear
41. The will by which this Path is trod  
knows but one Aim, O Kurus’ Joy,  
Out-branching, aimed at no true End,  
the ‘wills’ of them that strive in vain
42. What pompous talk they revel in,  
those foolish ones who take their stand  
On argued ‘word’ of holy Writ,  
professing, “ There is naught save this”
43. Lust-souled, tho’ heaven be their aim,  
holding out birth as bribe for works,  
Full of all sorts of patent rites  
ensuring gain and lordly state;

44. Stuck fast to gain and lordly state,  
their hearts by such fond hopes unpoised  
Not theirs the Purpose businesslike  
that aims at making man a WHOLE
45. Threefold difference the Vedas' theme –  
reach thou, O friend, beyond these three  
Solve 'pairs,' dwell e'er in Essence pure  
nor get, nor hold – be SELF possessed
46. Whate'er the purpose of a tank  
where all in plenteous flood is whelmed,  
The same do all the Vedas serve  
for that [true] Brahman who perceives
47. Thy business is the deed alone,  
and never what return it yields  
Be not impelled by greed of gain  
nor hope to gain by shrinking deeds
48. At One ment<sup>1</sup> poised, do thou the deeds,  
from 'gain' -dreams loosed, O WEALTH-Winner  
The same in triumph as in ruin –  
At One ment Same-ness is they say
49. Wealth winner, vast the gulf that yawns  
twixt [merit] works and Poise of Will  
Seek shelter in this Wisdom Path, –  
mean hearted, they that work for gain

50. The Will-at-One sheds on this Path  
all thought of 'sin', or 'merit' won.  
Therefore strive thou to be at-One: –  
at-One-ment is true Skill in deeds.
51. The Lords of Mind, well-rid of greed  
for deed-born fruits, at-One in Will.  
Once freed from every bond of birth,  
attain the State where WHOLENESS reigns
52. When through mind-glamour's tangled growth  
thy poised Will shall have made its way,  
Then shalt thou come to unconcern  
with all things heard – or yet unheard.
53. When thy Will, by clash of doctrines  
now confused, shall stand unswerving,  
Fixed in central Poise, unshaken, —  
in Yoga thou shalt be Adept
- Arjuna said:**
54. How to describe a Will-poised Man.  
At-Onement-fixed, O Keshava?  
How might a Will-poised Sage converse,  
how might He sit, how move about ?
- The Blessed One replied**
55. When a man casts forth, O Partha,  
all desires in mind inwoven,  
With SELF alone content in Self, —  
a Will-poised Man is He then called,

56. His mind 'mid sorrows \*undistracted,  
greed free though pleasures \*ring Him round,  
All passion, fear and anger past  
a Will poised Sage is that Man called
57. The Man whose heart nowhere adheres,  
who, —come what may, fair lunch or foul—  
Nor yields to joy, nor curses fate,—  
His Will has come to perfect Poise
58. And when that Man draws back all round  
(like tortoise gathering in its limbs)  
His sense pow'rs from their object field —  
His Will abides in perfect Poise
59. Though outer objects leave alone  
the man who shuns the feast of Life,  
Their 'essence' dwells in him, and stays  
until the ONE beyond is seen
60. The powers of sense once roused to play  
by sheer force from control will wrench  
The mind yea of a wise man e'en,  
strive as he may to rein them back
61. Holding them all in close restraint  
let him sit, rapt in ME, at One  
For, he whose senses are his slaves,—  
of him alone the will is poised

62. If this man dwells on \*sense objects  
he soon will be linked\* 'in mind' with them  
From minds \*connexion springs\* desire  
desire \*gives rise to\* discontent
63. From discontent of mind arises confusion,  
mind \*confused, memory fails\*  
Through a memory's loss, his Conscience fails him  
when Conscience \*is lost ... he falls
64. But the man who, devoted to Service,  
Handles objects with senses Self-mastered  
And purged of both lust and disgust,  
He reaches purity of heart,—
65. In Purity there dawns on him  
(the State beyond,) – All Sorrows' \*Path  
The Will of one whose heart is pure  
is surely brought to eternal Poise
66. Who knows not Poise is blind within  
who knows not Poise cannot create,  
Man, uncreative, finds no Peace,  
who finds no Peace what Joy knows he?
67. Whichever pow'r is left to roam  
while mind, like slackened rein, obeys,  
Soon wafts the man's will out from Poise,  
as gale wafts out a ship to sea

68. Therefore (on this ascetic path)  
the man whose pow'rs are one and all  
Held back from their objective field, –  
of him alone the mind is poised.
69. What for all creatures but night,  
in THAT Self-controlled awakes  
That state wherein all creatures wake  
is night, then, for the Sage who sees.
70. Just as the Ocean, his level unchanging,  
Receives all the waters that into him flow, –  
That Man in whom all things longed for thus enter,  
Finds Peace – not the luster who lusts for those things
71. Unwrapping from him all desires,  
whoso labours, free from longing,  
Free from 'my'-ness, free from 'I'-ness, —  
unto Peace does that Man attain.
72. This is Poise in BRAHM, O Partha,  
which reached, no glamour can deceive.  
Anchored there till time of Ending,  
one enters Final Rest in BRAHM.

*Chapter the Second, entitled*  
**AT ONE-MENT BY RIGHT PERCEPTION,**  
*ends here*

## CHAPTER THE THIRD.

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Arjuna said

1.     **I**f Wisdom, O Tormentor of men,  
          above all works \*is classed of Thee\*,  
Then why dost Thus, O Wonder Haired  
          impel me to this frightful work ?
2.     Thy paradoxical behests,  
          \* Tend to confuse my mind still more \*  
Make sure, I pray, and tell me only:  
          \* say what will lead to real good \*
3.     **The Blessed one replied**  
On Earth of yore, O Sinless one  
          a twofold Path was taught by ME.  
For Knowers, growing Knowledge-Whole,  
          for Workers, growing Service-Whole
4.     Man cannot, by shirking labour  
          slip the fatal bonds of action  
Nor will outward renunciation  
          waft him into the Perfect State
5.     Not indeed for e'en a second  
          does any ever actless stand  
All is like a helpless engine,  
          by Nature's triple pow'r impelled
6.     As for the fool who sits at will  
          his active powers held in check  
While sense things occupy his mind, –  
          a *hypocrite* is that man called



7. But who, controlling senses by mind,  
O Arjuna, fears not to ply  
His active powers, Heart detached  
in Karma-Yoga excels
8. Be active, then, since act thou must  
o'er sheer stagnation act excels  
Actless, thy cycle \*moving through forms  
would be cut short, its Goal unreached
9. Except acts done in Sacrifice,  
men are bound fast by all they do –  
With that sole end, O Kunti's son,  
'gain -dreams forsaken, labour then
10. Having of old with Sacrifice  
brought forth His offspring, Offspring's Lord  
Said, "Be this your Cow of Plenty, –  
by this do ye in turn create
11. By this bring ye Bright Pow'rs to birth  
may those Bright Pow'rs bring you to birth  
Thus each in turn brought forth by each  
ye both shall win to \*Highest Good

- \*12. For the Bright Ones, by sacrifice quickened,  
Will give you what[true] delights ye long for.  
A thief truly is he that enjoys  
Their favours without making a return.”
- \*13. The righteous, who thrive on the leavings  
Of sacrifice, are cleansed of all sins,  
Whereas sin do they eat, the sinners,  
Who cook for their own sakes alone.
14. In Food all Creatures have their birth,  
from Rain does Food in turn proceed  
From Sacrifice, the Fall of Rain,  
the Best of Sacrifice is Act.
15. All Act, learn thou, from Brahma springs,  
Brahma from THAT WHICH KNOWS NOT \*about Act  
Hence BRAHMA, th’ ALL-PREVADING ONE,  
e’er stands revealed in SACRIFICE
16. This World-Wheel thus in motion set,  
whoso here fails to help it on,  
His whole life sin, his sole joy *sense*,—  
in vain, O Partha, that man lives
17. On the other hand, the Man who joys  
in SELF alone, delights in SELF,  
is utterly content in SELF,—  
for Such there’s naught that He need do

18.           No personal concern hast He  
              in anything done or left undone  
              No vested interests are his  
              for any creature to jeopardize
19.   Hence, ever inwardly detached  
          do thou such work as needed to be done  
          Indeed, while working thus detached,  
          man grows into the whole of \*MAN
20.   In fact, by pure and simple Work,  
          Janak and others Perfect grew;  
          Thou too, in turn, should learn to \*work,  
          thy mind on \*World-at-One-ment set
21.   Whatever lead the \*Best may take  
          to that must lesser folk conform  
          Whatever standard He sets up  
          that crowd at second hand adopts
22.   Thus naught exists, O Partha's son,  
          in these Three Worlds that I need do  
          Naught is worth having, but that I,  
          have had it, yet I work, e'en I
23.   For, were I not untiringly  
          engaged in [SELF appointed] Work.  
          T'is but My Lead, O Partha's son,  
          that mankind follow everywhere

24. These Worlds would all melt back in Space,  
Should I from this My Task withdraw,  
Chaos would Follow in My Wake  
I should \*bring in Creation's doom
25. As fools who know not, tread the mill,  
pinned fast thereon in \*greed of gain.  
\*So let the Wise One labour too,  
ambitious...to redeem Mankind\*
26. Let Him not breed \*confusion  
in unwise minds whose acts bind fast  
His own Task done in perfect Poise  
let Him prompt men to all good works
27. Through Nature in Her threefold Mood  
of every work sole mainspring is,  
The Soul, in 'I'-hood's glamour caught  
imagines " I perform these deeds "
28. But He, O long-armed friend, that sees  
how act is matched with mood,  
' "I" is but the play of Nature's Moods, '  
thinks He – and thus remains unbound
29. Those held in thrall by Nature's Moods,  
cleave fast to works all wrought by these  
Let th' all-wise Sage not lead astray  
those fools, whom partial knowledge blinds

30. Thy every deed \*held down in ME.  
Thy heart in SELFHOOD poised \*aloof.  
All 'My'-ness – e'en in hope \*deserted,  
thy fever behex'd, wage thou this War
31. The Sons of MAN who take their stand  
on this, My View, invariable,  
\*Trustful-minded, free from cabile  
\*they, too, are loosed from bounds of act
32. But they who, scorning this My View  
decline to take their stand thereon,  
Their 'wisdom' \*whole folly, thou  
may'st count them *dead*, with empty breasts
33. The very Sage, in all His deeds,  
does naught let rise His Nature's play  
All creatures \*bend to Nature's way  
to thwart *Her* is a hopeless task
34. Sense-lust and sense disgust have too:  
[in mind-formed] object-field.  
Of these two, man should dread the sway  
they are his ambushed foes ahead
35. Better one's thankless duty, far,  
than alien task, though well-performed  
Better to die at one's own post: –  
Soul-terror is destruction's meed.

**Arjun said**

36. But led by what does this man's way  
along the downward paths of sin,  
Yet e'en, O Lord, against his will  
as though by violence compelled

**The Blessed one replied**

37. It is desire, it is \*felt wrath,  
\*attained with the \*state of pride\*  
Devouring \*moments, pool\* of sin  
thou hast no foe on earth, \*but this
38. As a flame is enveloped in smoke,  
as a Mirror 'neath dirt is hid  
As the child in the womb, concealed  
so lies God's World concealed thereby
39. Concealed is true SELFHOOD by this,  
the perennial foe of the Wise.  
Pow'r masked in the form of desire  
insatiable, devouring fire
40. Sense-powers, mind – nay, Man's \*will too  
form its playground, so Wise Ones say  
Neath these veils binding SELFHOOD true  
round the Dweller it weaves a Spell
41. Hence, sense-powers and the rest controlled,  
O thou Bull of old Bharat's Race  
Put and end to this *thing of sin*  
root of Error, both out and in

- \*42. Subtle, they say, are the senses;  
Yet subtler than these is the mind.  
Subtler than mind is Will-power  
That which underlies Will is HE
43. Thus knowing the ONE beyond Will,  
Steadying thyself on that SELF,  
O long-armed hero, slay thy foe,  
Desire-formed, eluding grasp.

*Chapter the Third, entitled*  
**\*WORK DONE WITH WISDOM**  
*ends here*

\*Chapter title unclear in the translation by Mr. F.T. Brooks. In Gita it is entitled Karma Yoga, however.

## CHAPTER THE FOURTH.

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**The Blessed One resumed: —**

\*1. First taught by Me to Vivasvan<sup>1</sup>,  
This invariable Yoga  
Was by him revealed to Manu<sup>2</sup>  
And by Manu to Ikshvaku.<sup>3</sup>

\*2. Thus handed down in succession,  
It was known to the Adept-Kings.  
But time wrought havoc, and this Art  
Of Yoga here was lost to man.

\*3. This same ancient Yoga it is  
That I am teaching thee to-day.  
My devotee and friend art thou:  
Hark! This is the final Secret.

**Arjuna said: —**

\*4. Thy birth, O Master, is recent,  
Not so the birth of Vivasvan.  
How, then, am I to understand  
That Thou didst teach at Aeon's dawn ?

**The Blessed One replied: —**

\*5. Many births have been left behind  
By Me, and thee, O Arjuna.  
All these to Me are present now,  
While thou, friend, dost not remember.

1- Name of the Sun.

2- Vaivasvata Manu, the son of Vivasvan.

3- Son of Manu ; first of the line of 'solar' Kings.



6. Although unborn, of changeless SELF,  
all creatures' Lord although I be.  
Yet, o'er My Nature ruling Lord  
through My Soul-Magic I take birth
7. Whenever Goodness in this world  
is on the wane, O Bharata,  
And Evil \*paves the upper hand,  
then do I put My Power forth
8. To rescue righteous souls oppressed  
to break the might of evil ones  
To set aright the World-Stream's flow  
age after age I enter birth
9. Whoso, thus living, knows in truth  
My godly mode of Birth and Work  
His body shed, goes ne'er again  
to 'birth', but comes to ME, O Friend.
10. From passion, fear and wrath set free  
transformed to ME, immersed in ME  
Full many, by the Wisdom Fire  
made pure, have come to My Estate
11. However one approaches ME,  
thus even do I welcome him,  
The myriad winding tracks of men  
are but the footsteps where I trod.

12.           They who for work's fruition lust,  
                  make offerings here to Powers Bright, —  
                  For swiftly, in this world of men,  
                  fruition comes of pious works
13.           From ME the four [Soul] Caste Rays sprang  
                  root-pow'r with function matched in each  
No author save Myself has this  
                  actless and changeless though I be
14.           So action leaves a trace on ME  
                  I feel no thirst for action's fruit  
Whoso thus [in himself] knows ME  
                  cannot be bound by aught he does
15.           Thus knowing, Ancient Kings worked on,  
                  though Freedom was their hearts' Desire  
Hence take up thou in turn the Task  
                  that old Kings wrought in days of yore
16.           What is action, what inaction ?—  
                  greatest Thinkers e'en have blundered here  
\*Learn thee a Mode of Action,  
                  which mastered thou'lt go free from ill
17.           [Deep hidden] act must be made out.  
                  Wrong act unmasked [ where all seems right ]  
Inaction.    Is a riddle too, —  
                  inscrutable is Action's Path

18.           Who Actlessness in action sees,  
                  and, in inaction action hid, —  
                  Illumined among men is He  
                  at One, whatever deed He does
19.           In all His undertakings, free  
                  from any promp'ing of desire,  
                  His deeds burnt pure in Wisdom Fire, —  
                  a Knower do the Wise call Him
20.           All greed of action's fruit cast off,  
                  fore'er content, involved in naught,  
                  Stupendous thought His Labour be,  
                  no single thing does that Man 'do'
21.           Hope free, His Mind sphere ruled by Will,  
                  all thought of selfish grasping banned.  
                  Continuing act to Body's Realm  
                  no taint of sin adheres to Him
22.   Content with what befalls unsought,  
                  all contrast bridging envy free,  
                  In triumph as in failure, poised, —  
                  the deed, though done, cannot bind Him
23.           Adhesion free, emancipate,  
                  His consciousness in Wisdom fixed,  
                  His every deed is Sacrifice, —  
                  His record melts, and leaves no trace

24.           When BRAHMA-priest to BRAHMA-fire  
              throws BRAHMA-offering, BRAHMA-ghee, —  
              To none but BRAHMA shall HE go.  
              Who merges every deed in BRAHMA.
25.           Some Yogis offer sacrifice  
              in worship to [HIS] Powers Bright ;  
              While some, their mere lives Sacrifice,  
              rain offerings into BRAHMA-Fire
26.           Some pour sense-powers—hearing first -  
              into the Fires of sense-restraint,  
              Some pour sense-things—sound and the rest-  
              into bright sense-perception Fires
27.           Yet others offer sacrifice  
              of every Act of sense and life  
              Into the Wisdom-kindled Fires  
              of Yoga wrought by Self-control.
28.           Yet others pour in their offerings  
              of wealth, asceticism, training,  
              Of sacred study and knowledge, —  
              Self-mastered men of steadfast vows.
29.           Others merge 'on-breath' in 'off-breath',  
              and 'off-breath' in 'on-breath' as well,  
              Checking the dual vital tide,  
              on Mastery of Life intent.

30. Others, eating with self-control,  
offer up, to [their] Life \*breath, Lives. —  
All these have mastered Sacrifice<sup>1</sup>  
in them Its Power starves out sin.
31. Their food Sacrifice Leavings, They,  
ambrosia-fed, reach deathless BRAHMA  
The Sacrifice-less holds no claim  
on *this* World—whence then on the next ?
32. Thus many kinds of sacrifice  
for BRAHMA'S consumption are laid out  
Know these all sprung of [HIS one] act, :—  
thus knowing. *Thou* shall be set free
33. Better than object-sacrifice  
the Sacrifice of consciousness —  
The whole cycle of Cosmic ACT  
is rounded out when Self knows SELF
34. This learn thou by Discipleship,  
by Questioning, by Service[most]  
For thee the Wise Ones, Essence-Seers,  
will point the Way to Wisdom's SELF.
35. Which reached, thou'lt nevermore be caught  
in glamour such as holds thee now,  
For It will show thee all that lives  
in thy own SELF, and hence in ME.

36.            \*E'en if thou art of all the sinners  
                 most deeply sunk in deadly sin,  
                 On raft of ALL SELF-KNOWLEDGE \*borne,  
                 thou'lt steer to Port through trials all
37.            As kindled flame to ashes bright  
                 the darkest fuel soon transforms,  
                 This WISDOM-FINE, [in Heart's Cave lit ]  
                 transmutes all deeds to 'ashes' pure
38.            Indeed, no cleanser in this world  
                 with WISDOM can compare at all  
                 Man, Yoga- Perfect grown, in time  
                 finds This, unsought, within Himself
39.            The faithful, heart whole Devotee,  
                 poise held by Will, finds WISDOM His  
                 Once WISDOM has been found [within],  
                 He swiftly \*wins to Final Peace
40.            The wisdom reft, untrusting soul,  
                 e'er swayed by doubt, must come to grief  
                 Not this world does the doubter hold,  
                 nor yet the next, nor aught of Joy
41.            His deeds in Poise laid down [while done]  
                 His doubt knots all by WISDOM cleft  
                 The Man possessed of SELFHOOD true, —  
                 Wealth-Winner, *Him* no nets can bind
42.            Cleave, then, with Thy own Wisdom-Sword  
                 this ignorance born doubt whereby  
                 Thy heart is held—come, take thy stand  
                 On Yoga.            Up, O Bharata !

*Chapter the Fourth, entitled*

**AT-ONE-MENT BY THE DEDICATION OF ACTION TO BRAHMA**

*ends here*

## CHAPTER THE FIFTH.

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Arjuna said:

1. Krishna, in one breath Thou praisest  
the laying down of deeds, and deeds'  
Which of these two alone is best ?  
Pray make Thou sure, and teach me this

The Blessed One replied:

2. Renunciation and Endeavour,  
*combined*, lead up to Final Good  
Seen apart, to take up action  
is better than to give up work.
3. Be that Man known as Eternal  
Renouncer, who hates not, nor lusts  
He that has bridged o'er all contrast  
is easily loosed from his bonds
4. Childer, not Wisdom-Eyed Sages,  
make two paths of Knowledge and Deed  
Whoso in either grows Perfect,  
is rich with the Fruitage of both
5. Whate'er the Goal by Knowledge won,  
the Path of Deeds goes there as well.  
Who sees that Knowledge and pure Deed  
are ONE, that Seer truly sees



6.           Now, Renunciation without Work  
              is hard to reach, O Long-Armed Friend ;  
              The contemplative, through pure Work  
              made Whole, can swiftly merge in BRAHM
7.           The Work-at-Oned, His Heart grown pure,  
              His Mind controlled, His Pow'rs in hand,  
His Self the SELF of all that lives, —  
              e'en working on, incurs no stain.
8.           I MYSELF do naught — thus let  
              the Man made Whole think, — Essence-Know'r,  
Seeing, hearing, touching, smelling,  
              eating, walking, breathing, sleeping.
9.           Talking, letting go or grasping,  
              raising eyelids, yea, — or closing  
              “This is but the play of senses  
              ‘mid their objects”— such His Surety.
10.          Whoso, His deeds in BRAHMA merged.  
              Works on, all thought of gain renounced,  
As lotus-leaf left dry when \*dew rolls off, —  
              is free from taint of sin.
11.          With body, mind — yea, Spirit, too —  
              with senses, even held aloof,  
Yogis still act, all gain renounced,  
              to make their Nature wholly pure

12. The Man made Whole, all 'gain' forsworn,  
inherits PEACE that naught can mar  
The soul un-whole, that dreams of 'gain', —  
its wish the bird-lime — traps itself
13. All actions mind renounced [while done],  
the Master-Soul reaches at ease  
Within His City of Nine Gates,  
nor doing act, nor prompting deed
14. The World's O'erlord does not put forth  
the notion 'I do this', nor deeds,  
Not yet the chain of deed and gain  
His Nature works, [and all proceeds]
15. Man's inmost LORD incurs no taint  
of either 'sin' or 'merit' won  
True SELFHOOD lies 'neath nescience hid  
t'is *this* that makes all creatures err.
16. Now, as to Those in whom Knowledge  
has scattered this nescience of SELF,  
Sunlike, *in Them* It discloses  
that PRESENCE transcendent, revealed
17. No other Will, no other Self,  
no other Ground, no other Goal,—  
They 'go' whence no 'return' can be  
all stain in KNOWLEDGE melts away.

18. In Brahman wise and humble, too,  
in cow and lordly elephant,  
In dog and dog's flesh eater both,  
the Wisdom-Eyed perceive the SAME
19. The Men whose Mind in SAMENESS dwells  
transcend Creation here and now  
Taint free is BRAHM, and e'er the SAME,  
therefore at Rest in BRAHM are they
20. Not swayed by joy when glad things come  
not losing heart when woe betides,  
Such is the Rock Willed BRAHMA-Knower,  
delusion free, at Rest in BRAHM
21. O'e Him all outer contacts glide,  
His mind is whole, at One in BRAHM,  
He quaffs the Wine of deathless JOY  
upwelling from the SELF within
22. All pleasures contact born are Wombs  
where future pain in secret grows,  
As sure as they begin, they end —  
not *there* does He that wakes seek JOY
23. Whoso can, here on earth, withstand,  
ere casting off this mortal coil,  
The tide of lust and wrath set loose,  
made whole is He, — a Man of JOY

29.           Knowing ME, the Sole Enjoyer  
                  of all Sacrifice and Penance,  
One O'erlord of every Cosmos,  
                  All Heart's Lover, — He enters PEACE

*Chapter the Fifth, entitled*  
**AT-ONE-MENT BY THE [INNER] LAYING DOWN OF WORKS,**  
*ends here*

## CHAPTER THE SIXTH.

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The Blessed One resumed

1.       **W**HOSO, without concern for gain,  
              takes up such Work as needs be done,  
Is true Renouncer,— Worker, too—  
              Not so the homeless, shiftless drone
2.       That which people call ‘ renouncing ’  
              is truest ‘ grasping,’ be thou sure  
None, indeed, becomes ‘ God-Grasper ’  
              with selfish forethought unrenounced
3.       For the aspirant in search of Poise,  
              the means laid down is [selfless] Work,  
The same, once grown Adept in Poise,  
              finds Peace laid down as means for him
4.       When man no longer is attached  
              to things of sense or fruits of act,  
All selfish forethought given up,  
              Adept in Poise is He then called
5.       Let self in man be raised by Self,  
              let him not make a hell for self  
For Self alone is self’s true friend  
              Self also is the foe of self.

6. Self is self's closest Friend for Him  
in whom self bends to yoke of SELF,  
But for the man who SELF disowns,  
in menace as a foe stands Self
7. The Self-Lord, self at peace with Self,  
a deeper SELF enshrines, e'er poised  
In cold and heat, in joy and grief—  
yea, poised in fame and shame as well
8. Content with SELF, and Knowledge true,  
Rock-steady, senses well in hand  
The Poised One is 'at One, 'they say, —  
clod, nugget, stone, the SAME to Him
9. Elect, who bears Good-Will alike  
to friends, well wishers, ill-wishers  
To strangers, neutrals, foes, allies,  
to saints, — to sinners just the same
10. The Poised One, in his Secret Place,  
should constantly for Wholeness strive,  
Alone, his mind and heart at One,—  
nor hope for self, nor thought of gain
11. In a *pure* Spot, having raised him  
a Platform firm on which to sit,  
Not too high, nor too low, decked with  
cloth, deerskin, lastly kusha mat,—

12.           There, his mind in one Point focussed,  
              all thought and sense-impulse reined in,  
              Settled on his Seat, he'll labour  
              In Yoga to wash out his stains
13.           With body, head and neck held straight  
              and steady, sitting motionless,  
              His gaze fixed where the Breath flows forth,  
              and not allowed to roam in space
14.           At peace with Self, all fear long past,  
              in steadfast vow of Continence,  
              His mind reined in while full of ME,  
              let him sit rapt in ME, at-One
15.           Thus, for Wholeness ever striving,  
              the Will-Poised Sage, of mind restrained,  
              Enters PEACE, in ALL-REST ending,  
              that nowhere but in ME abides
16.           Now Yoga's not a glutton's meed  
              nor prize for fool who starves himself,  
              It shuns the man who sleeps o'ermuch,  
              yet courts not him that sleepless waits,—
17.           But He that's poised, at food or rest,  
              whose Will is poised in all he does,  
              Who sleeps in Poise, and wakes in Poise,—  
              this *Yoga's His* . . . and wipes out pain.

18. When his mind, reined in from objects,  
on purest SELFHOOD takes its stand,  
When he covets naught that's longed for, —  
then only man is 'poised,' they say.
19. 'As lamp, placed where no draught can reach,  
shines steady . . . ' — such the simile  
Of this Yogi of mind restrained,  
at work, to make His nature *whole*
20. When Mind, by long Probation stilled —  
in Yoga — comes to Rest at last,  
And when, beholding SELF by Self,  
it dwells, content, in Self alone, —
21. When it knows the JOY unending,  
sense-transcending, Heart-encompassed.  
And, at home therein once settled,  
from its True State swerves no longer, —
22. Which having gained, it cannot dream  
of any 'gain' transcending this,  
Its own True State, wherein once fixed,  
it dwells, by direst pain unmoved; —
23. Be *this* known as the Yoga-State,  
unyoking Man from yoke of pain.  
This Yoga must be striven for  
with fixed resolve, and dauntless heart.



24.           Having cast out without remains  
              all longings born of thought for self,  
              Having drawn in by mind alone  
              his team of senses from all sides, —
25.           By slow approaches let him come  
              to Rest, with present Rock poised Will,  
              His Mind at home in Selfhood pure,  
              let him create no *thought* at all
26.           Thought o'er and o'er the fickle mind,  
              all restlessness, a wandering goes,  
              Still o'er and o'er let him regain  
              control, and poise it back in Self
27.           Yea, utter JOY is drawing nigh  
              to this Yogi whose Mind is stilled,  
              All passion turned to perfect PEACE,  
              at One with BRAHMA, void of stain
28.           Thus o'er creating himself whole,  
              the Poised One, every stain washed clean,  
              Drifts gently into the Endless JOY  
              that springs of inner Touch with BRAHM.
29.           His own SELF shrined in all that lives,  
              all creatures shrined within HIMSELF, —  
              Thus sees the Man in Poise at One,  
              with Eye of Sameness viewing All

30. Whoso in All beholds but ME,  
and sees all things held safe in ME,  
From Him I ne'er can be cut off,  
nor can He be cut off from ME.
31. Whoso on ONENESS takes His stand,  
and worships ME as shrined in All, —  
No matter what His Life may be,  
that Yogi live and moves in ME.
32. Whoso but takes himself as Type,  
and on all sides beholds the SAME,  
Whate'er He looks on — joy or pain —  
foremost of Poised Ones He is deemed
33. **Arjuna said**  
For this At-One-ment by Sameness  
which Thou, O Master, dost proclaim,  
I see no trustworthy basis  
amid the shifting seas of mind.
34. Restless, O Krshna, is the mind,  
headstrong, powerful, strenuous :  
To curb it seems to me as hard  
as to hold back the wayward wind.
35. **The Blessed One replied**  
Without doubt, O long-armed Hero,  
the mind is restless, hard to curb.  
Yet by constant Effort, Partha,  
matched with Indifference,— curbed it is.

36. For the man of mind uncurbed,  
At One-ment is past reach, I deem  
While for him that rules his Kingdom  
— if he try hard — there is a way
- Arjuna said
37. He that has faith, but no control,  
whose mind from Yoga goes astray,  
Whose bid for Yoga fails at last —  
what path, O Krshna, treads that man ?
- \*38. Can it be that, cast adrift from both sides,  
He should like a riven cloud be scattered,  
Without a standing, All-reaching Master,  
Hopelessly mazed upon the Path of BRAHM ?
39. O Krshna, Thou hast surely pow'r  
to solve any doubt for \*past and all.  
Apart from Thee, none may be found  
with skill to lay a doubt like this.
- The Blessed One replied
40. O Partha, neither here nor there  
does ruin lie in wait for him  
\*no man of handsome deeds  
O dearest, treads the Path of Woe
41. Raised to worlds wrought of his fair deeds,  
there having dwelt for countless years,  
In a home prosperous and pure  
the Yoga-failed is born again

42. Or else he may \*perhaps take birth  
In \*some house of Yogis e'en.  
But— in this world— 'tis passing hard  
to secure such a birth as that
43. There he inherits what Poise's Will  
was, in that former body.  
And strives for Wholeness e'en more  
O best of Kurus, than before
44. Tis his endeavour made of \*poise  
that \*takes him, e'en against his will  
Of Yoga whoso \*e'er enquires  
has left behind the 'god' of words
45. But striving with steadfast Will,  
The Yogi, cleansed of every stain,  
through lives uncounted 'Perfect' grown,  
\*wins Entrance to the \*PATH *beyond*
46. The Yogi past ascetics soars,  
and soars past sages too — t'is said  
He soars past men of 'works' as well —  
hence Yogi be thou, Arjuna

47. And — 'mongst His peers — the one Yogi  
of inner Self absorbed in ME.  
Faith whole, who liveso worship ME  
is \*secured most at-One by ME

*Chapter the Sixth, entitled*  
**DISCERNMENT AT-ONE-MENT,**  
*ends here*

## CHAPTER THE SEVENTH.

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1. Partha, thy mind must made fast to ME  
for Wholeness striving, shrined in ME.  
Learn how, without a \*stain of doubt,  
thou shalt in fullest Truth know ME
2. I'll teach thee now without \*delay  
this Wisdom mastered with Science \*true  
Which having mastered, naught remains  
for thee in reality left to learn
3. 'Mid several thousands, scarce one Man,  
makes effort toward the Perfect State.  
'Mid Perfect Ones who still strive on,  
scarce one in very Truth knows ME,
4. Eath, Water, Fire, Air, Ether fifth,  
Mind sixth, Will-Wisdom, 'I'-hood, too —  
Thus is this Putting-forth<sup>1</sup> of Mine  
into eight Principals split up
5. The outer, this, Distinct therefrom  
know thou My deeper Putting-forth, —  
The Pow'r of Life, O long-armed friend,  
whereby this Change-World is upheld

6. That is where beings have their rise,  
\*Every one of them, be thou certain.  
I am of all t'is changing World  
Source and Absorption in this One.
7. Beyond MYSELF naught else exists  
O Wealth-Winner of any kind,  
On ME this Universe is strung  
as chaplet of gems on wire's thread
8. I am sapid Essence in waters,  
and Radiance in sun and moon  
The one I undertone in all Vedas  
in ether, sound Manhood in man
9. I am of earth the Fragrance pure  
and in all flame the Heat am I  
I am the Life in all that lives;  
Soul Fire in all ascetics, I
10. Know ME, Partha, the deathless Seed  
within each mortal shape enshrined  
I am the Will<sup>1</sup> in the willed men,  
and Heroism in heroes, I
11. I am the Power of the strong,  
all lust and passion left aside.  
In creatures I am such desire  
as never thwarts the Common Good .

12.           And whate'er natures may be pure,  
                  or passion stained—yea, dark as well,—  
                  From ME alone spring they, know thou,  
                  yet they hold not ME, I hold THEM
13.           By these three tempers, World-Mood<sup>1</sup> wrought  
                  all this that changes, held in thrall,  
Is utter-blind to ME, who dwell  
                  untouched by change, behind them all
14.           This My Mood-woven Spell divine  
                  is hard indeed to get beyond  
Yet they who seek for ME alone,  
                  out of this spell they find a Way
15.           The evil doers, worst of men,  
                  souls held in thrall, do not seek ME  
Bereft of Wisdom by the Spell,  
                  tricked out in the disguise of friends
16.           Four kinds of men, of fair deeds all,  
                  O Arjuna, look up to ME—  
Who suffers Pain, who yearns for Truth,  
                  who longs for Good, and, last, the Wise
17.           Of these the Wise, fore'er at One  
                  devoted to the One, excels  
I to the Wise am passing dear,  
                  and He is not less dear to ME



18. All these are good indeed, and yet  
the Wise I deem MY very Self,  
For he has found His Base, at One,  
in ME, the Final Goal
19. Rare fruitage of unnumbered births,  
the Man of Wisdom comes to ME  
“ Vasudeva is ALL, ” says He,  
the Great Soul, hard to find on earth
20. Those wit reft by this wish or that  
Seek ‘other’ gods, and take their stand  
On this orthodoxy or that,  
according as their nature bids
21. Whatever form a devotee  
feels moved to worship in good faith,  
That selfsame steady faith of his  
is really bestowed by ME
22. In such a faith at one, he seeks  
to win the favour of his ‘god, ‘  
From whom he gets the boons he craves,—  
bestowed (in fact) by none but ME
23. But transient the reward that comes  
to these small minded devotees  
To gods’ go they who worship ‘gods’—  
My Devotees come unto ME

24. Th' Unmanifest made manifest,  
thus do the witless think of ME,—  
Unconscious of My deeper SELF  
unmodified, transcending all.
25. By sheer ALL-PRESENCE well-concealed,  
I shine not forth to every soul.  
This senseless world is not aware  
of ME, [its SELF] unborn, unchanged.
26. I know what creatures once have been,  
what creatures are, O Bharata,  
and what in time are yet to be ;  
there is no *creature* knowing ME.
27. With longing and repulsion born,  
the contrast-glamour, Bharata,  
Makes all these creature walk the world  
in madness, O thou Scourge of foes
28. As for those Men of selfless deeds  
in whom Sin's death-in-life is dead.  
From contrast-glamour wholly freed,  
in *changeless* Faith they worship ME.
29. They who, in ME safe-harboured, strive  
for freedom from decay and death,  
*They* know That BRAHMA, My whole Realm  
Subjective, and the whole of Act.

30.           They who with Form-Side mingle ME,  
                  with Power-Side, and Sacrifice,—  
They, at the time of going forth,  
                  if poised in Heart, may wake to ME.

*Chapter the Seventh, entitled*  
**AT-ONE-MENT BY KNOWLEDGE ,**  
*ends here.*

## CHAPTER THE EIGHTH.

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Arjuna said:

1. **W**hat is 'That BRAHMA', what Thy Realm  
subjective, what, O'erman, is Act?  
What is it that is 'From-Side' named,  
by 'Power-Side' what thing is meant?
2. How, and what, here is Sacrifice,  
in this form\*, Slayer of Madhu,  
and how, at time of going forth,  
may'st Thou by heart-poised souls be known?
3. **The Blessed One replied:**  
Th' Unwaning ULTIMATE is 'BRAHM';  
Inherence\*\*, My Subjective 'Realm';  
The Throwing-Out wherefrom springs forth  
the Creature-State, is known as 'Act';
4. The 'Form-Side' stands for all that wanes;  
the 'Pow'r-Side' is summed up in Man;  
Sacrifice am I here, MYSELF,  
*in this form*, best of Souls in form.

\* These two question-verses are probably a later addition,  
as Arjuna here quotes the answer given in v.4.

\*\* lit., 'own-state'; Intrinsicity, the 'thing in itself.'

5.               And who, at End-time, leaves the form  
                    while bearing none in mind save ME,  
To My Estate that Man attains, —  
                    of this no doubt at all can be
6.               Nay, whate'er state\* he bears in mind  
                    while casting off his mould at last,  
To that same state he wings his way  
                    invariably transformed thereto
7.               Therefore at every time, O Friend,  
                    do thou remember ME, and fight !  
Thy Mind and Will infused in ME,  
                    thou'lt surely come to none but ME
8.               With Heart made One by mystic Toil  
                    that wanders nowhere else at all,  
With HIM alone in mind, one goes  
                    to that resplendent MAN Supreme
9.               That all wise primeval Ordainer of things,  
                    More subtle than Atom Upholder of All  
Of Form past conception, — who bears HIM  
  in mind,  
E'er shining, of Sun Colour, past all this  
  gloom, —
10.              At time of Forthgoing, with unswerving mind,  
                    At Oned by Devotion, and Yoga Pow'r too,  
His Breath drawn together 'twixt eyebrows,  
  in Poise  
To that MAN resplendent, transcendent, he  
  goes

\* or Being, or condition of existence (Bhava)

11. That Word undecaying that Veda knowers  
speak,  
 That's *merged in* by self controlled, passion  
free Men,  
 The longing for Which leads to continence  
here, —  
 That WORD I shall guardedly speak to thee now
12. The gates of sense all firmly closed,  
 the Mind in Heart's Cave brought to Rest,  
 His Life Breath to the head up-raised,  
 in yogic Concentration poised, —
13. “ OM ! “ that One partless BRAHMA-WORD  
 rung forth within, remembering ME, —  
 Who thus slips forth, the body sloughed,  
 to that One GOAL past all, he goes
14. But whoso, with none else in mind,  
 unceasingly remembers ME,  
 For him, the Yogi, e'er at One  
 O Friend, not far to seek am I !

15. The Great Ones, having come to ME  
and reached the State of Prefect MAN,  
No more into re-birth descend,  
that transient state where sorrow dwells.
16. Including Brahma-Loka e'en,  
all spheres are ruled by cyclic Law: \*  
But who, O Friend, once comes to ME,  
can never be 're-born' again.;
17. The souls that know Great Brahma's 'Day  
which lasts a thousand Ages long,  
And know His thousand-age-long 'Night,' —  
they know [not BRAHM, but] 'Night and Day.'
18. From th' undefined all things defined  
take shape at Dawn of cosmic Day,  
But, come Nightfall, they melt back all  
to that same 'chaos' undefined.
19. This selfsame swarm of creature-shapes  
from state to state evolved, melts back,  
O Partha, helpless, when Night falls,  
and takes new shape at Dawn of Day.
20. But 'neath this 'chaos' there abides  
a State yet deeper, 'Undefined,' |  
Eternal, which at fated time  
of cosmic Doom, is not dissolved.

\* i.e. subject to 'coming and going', or alternate phases.  
| iv. 6-10; xiii, 23 | In a quite different sense, i.e.,  
unperceived by sense of mind.

21. Th' 'Indissoluble Undfined  
Its Name — 't is called the Final Goal,  
Which reached, they come not 'back' again,  
That is My HOME beyond this All
22. O Friend, that Final (State of ) MAN  
is won by undivided Love\*  
To HIM in Whom all creatures live,  
by Whom this All in Space is spread
23. O Partha, let Me tell thee now  
the 'time' when Yogis, going forth,  
Return no more, — the 'time', as well,  
when to return again, they go
24. Fire, light, day, moon's bright fortnight next,  
the six months when the sun moves north, —  
If at such 'time' they set forth hence,  
they who know BRAHM to BRAHMA go
25. Smoke, night, moon's waning fortnight next,  
the six months when the sun moves south, —  
The Yogi, at such 'time' gone forth,  
obtains the 'moonlight', and returns
26. The bright, the dark, these twain are deemed  
the ceaseless ways of cosmic change  
The one leads whence is no return,  
the other, to return again.

\* self surrender



27. O Partha, knowing both these ways,  
no Yogi true need be confused,  
Therefore, I say, at every 'time' \*  
in yoga, Arjun, be thou knit
28. Whatever rewards are in Scriptures ascribed  
To sacrifice, penance and praiseworthy gift,  
The Yogi who knows this leaves all those  
behind,  
And reaches the final, Primeval ABODE

*Chapter the Eighth, entitled*

**AT-ONE MENT IN THE INDISSOLUBLE COSMIC BASIS ,**

*ends here.*

## CHAPTER THE NINTH.

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**The Blessed One resumed**

1.       **T**o thee, who findest fault no more,  
              this utmost Secret I'll declare, —  
              Self Knowledge with true Science matched, —  
              which known, thou shalt go free from all.
2.       Art Royal, Royal Mystery,  
              Man's final Purifier, this,  
              Experimental, based on LAW,\*  
              of easy practice, e'er the SAME
3.       The souls that cannot in this LAW  
              place trust, O thou Torment of foes,  
              Not reaching ME, fall back again  
              to whirl round in this 'Pool of Death'
4.       By ME, of Form unmanifest,  
              all this that changes forth is spread  
              All beings have their Root it ME,  
              while I have nowise 'root' in them
5.       Nor stand they rooted 'fast' in ME —  
              behold My lordly Binding Pow'r —  
              (Support of All, yet fixed in naught,  
              My Nature primal Fount of All) —

\* The cosmise Law of Sacrifice        See Ch. III, and G of L  
or Elements, Worlds, Planes of existence'

6. As all-pervading Air-Sphere vast  
lies ever rooted safe in Space,\*  
Thus have all beings~ Root in ME,  
well do thou ponder this, O Friend.
7. All creatures~ merge, O Kunti's son,  
into this Nature-Pow'r of MINE  
At Aeon's close; — the same do I  
send forth again at Aeon's Dawn.
8. I, wielding My Creative Pow'r  
cast forth again and yet again  
This swarm entire of things create,  
driv'n, helpless, by My Nature's Might.
9. Nor do these actions fetter ME —  
Wealth-grasper, thou — since I remain  
Aloof, as Witness unconcerned,  
MYSELF nowise involved in them.
10. My Nature, while I but look on,  
begets what moves and what moves not.  
Such is alone, O Kunti's son,  
the reason why the world goes round.
11. The Spell-bound take no heed of ME,  
within the human body shrined,  
For they know not My subtle SELF  
that rules o'er every form [within.]

\*or : 'As mighty Wind, where'er it blows, lies 'ever rooted  
safe in Space, '... ~ or 'Elements', 'Planes', Worlds.'

12.            Their hopes vain, vain then deeds as well,  
                 their 'knowledge' vain, their heart's core void, —  
         In soul benumbing nature merged,  
                 which fiends and demons make their own
13.            Whereas the Great Ones, wholly merged  
                 in My Creative Pow'r Divine, ~  
         Know ME, the changeless Found of Lives,  
                 and worship with none else in mind
14.            Singing My Praises night and day  
                 while they strive on with purpose firm,  
         On all sides hailing ME with Love  
                 at One fore'er, They come to ME
15.            Those others, too, who sacrifice  
                 with pure SELF- Knowledge, come to ME,  
         The One, the Many, everywhere  
                 with countless Faces fronting all
16.            The Priest am I, the Sacrifice,  
                 I, Food for Manes, I, kindling Herb,  
         I, Chant, I, Ghee that flares, outpoured,  
                 I, Fire and Offering burnt in One
17.            The Father of this Change World, I,  
                 its Mother, Grandsire, sole Support,  
         The ONE worth knowing, cleansing Fire,  
                 sole 'OM'    and triple *Veda*, too

18.           The Way am I, the Spouse, the Lord,  
                Home, Witness, Shelter, Bosom-Friend ;  
Rise, Setting — also Stay, between ;  
                safe Treasure-House, immortal Seed.
19.           ‘T is I that blaze, ‘t is I, pour forth  
                the Rains, and hold them back as well.  
Both Deathlessness and Death itself,  
                what IS — and what *is not* — am I.
20.           The know’rs of the ‘Three,’\* Soma-drinkers,  
  sin-purged,  
Their rites performed, beg of Me heavenly life  
Their goal the pure world of the Lord of the  
  Gods,  
They quaff in high Heaven God-raptures  
  divine
21.           Once they’ve had their fill of that vast Heaven-  
  World,  
Their merit spent, Mortal-Sphere claims them  
  once more  
Thus, threefolded difference the sole path they  
  tread,  
Led on by desire, they soar up . . . and fall back

22. But they who, cleansed of 'other'-ness  
where'er they turn, see ME, hail ME.  
At-One \*fore'er in ME are they  
I gain for them, I hold for them
23. E'en they who, vowed to 'other' gods,  
make sacrifice with faith sincere, —  
These souls as well, O Kunti's son.  
All unawares, yet worship ME
24. For I am of *all Sacrifice*  
Receiver and Prime-Mover both —  
But they know ME not as I AM  
that is the reason why they fall
25. The God-vowed to their Gods ascend.  
Those sowed to manes rejoin their manes.  
Fiend-worshippers are turned to fiends  
My Devotees merge into ME
26. Leaf, bloom, fruit, water, vowed to ME  
by one with heart of selfless Love,  
As priceless Love-Gift I accept  
from Soul that ventures forth at-One.
27. Whate'er thy deed, whate'er thy food,  
whate'er thy sacrifice, thy alms,  
Whate'er thy Mystic Toil, O Friend,  
make *that* a gift of Love to ME

28.           Thus shalt thou cease to be the slave  
                  of deed-wrought bonds, or good, or ill ;  
By selfless Labour SELF-at-Oned,  
                  set free, thou'lt be transformed to ME.
29.           The SAME to all that lives am I ;  
                  none do I hate, — I favour none.  
Yet . . . they who worship ME with Love,  
                  *they live in me, in them I dwell.*
30.           Yea, e'en if one deep-sunk in sin  
                  but turns with single heart to ME  
A very Saint must he be deemed.  
                  For he has set his Will aright
31.           Soon he becomes the soul of Good-Will  
                  and wends his Way to Final PEACE  
O son of Kunti, be thou sure,  
                  My Lover cannot come to grief.
32.           Sooth, they who shelter seek in ME,  
                  though they be born — for past sin's meed —  
As women, traders, lowly serfs, \*  
                  *they also reach the GOAL past All.*

\* i.e. under conditions usually unfavorable (in India) to the attainment of knowledge.

33.           What then of pure-born Brahman Souls,  
                  or Royal Saints, Devotion fired ?  
This peaceless, joyless world thy share,  
                  learn thou to worship ME alone
34.           Thy mind be Mine, thy love be Mine,  
                  thy sacrifice, thy homage, Mine  
Thou'lt come to none but ME if thou  
                  wilt this at-One thyself in ME

*Chapter the Ninth, entitled*

**AT-ONE MENT BY THE ROYAL ART OR ROYAL MYSTERY ,**

*ends here.*



## CHAPTER THE TENTH.

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### The Blessed One spoke

1.           O LONG-ARMED hero, once again  
                    lend ear to this My Word supreme,  
                    Which I, desiring but thy good,  
                    shall speak to thee whom I hold dear.
2.           Not all the hosts of Powers Bright  
                    nor Mighty Seers know My Source ;  
                    For Gods and Seers everywhere  
                    have but One Source, and That am I.
3.           Who knows ME thus, unborn, unsprung,  
                    of every world O'erlord Supreme,  
That Man, of all men glamour-free,  
                    is cleansed of every taint of sin.
4.           Will, Wisdom, being glamour-free,  
                    forbearance, truth, restraint and calm,  
Joy, grief, good-fortune, failure too,  
                    fear — yea, and fearlessness as well,
5.           Harmlessness, fairness heart's content,  
                    soul-striving, bounty, fame and shame, —  
From ME alone are they rayed forth,  
                    these moods, which creatures call their own.

6.           The seven Mighty Seers of old,  
              the Four, through whom Mankind came forth, —  
              These, Mind Create, are sprung of ME  
              from *them*, these creatures here on Earth
7.           Whoso in very truth knows this  
              My Raying forth\* and Binding-in —  
              In rock sure 'Bondage' bound to ME  
              is He — of this no doubt can be
8.           The Source of all that lives am I,  
              all things flow cycling forth from ME  
              Thus having known, th' Awakened Ones  
              adore — and are transformed to — ME
9.           Their minds Mine, their lives 'lost' in ME  
              each waking, each to sense of ME,  
              MYSELF their only theme of speech,  
              content and full of JOY are They
10.          To these, who dwell at One for aye,  
              who worship ME for Love alone,  
              I give that Pow'r of Single Will  
              by which They make their Way to ME
11.          For Them, out of Compassion pure,  
              I, shrined within their Nature's core,  
              Dispel the gloom of nescience sprung  
              SELF KNOWLEDGE, My resplendent Lamp

**Arjuna exclaimed**

12. BRAHMA Supreme, Abode Supreme,  
Supreme All-Cleanser Thou, O Lord !  
Eternal, single MAN Divine,  
God Primal, birthless, ruling All.
13. Thus do all Sages sing of Thee,  
the God-Sage Narad 'mong the rest,  
Devala, Asita, Vyasa too,  
and Thou dost now declare the same '
14. Now do I know, O Wonder-Haired,  
that all Thou tellest me is Truth !  
Indeed, O Lord, Thy Coming Forth  
for Gods and Titans passes ken
15. THYSELF alone through Thy own Self  
dost know THYSELF, O MAN Supreme,  
Creation's Source, Creation's Lord,  
of Gods ALL-GOD, World-Ruler, Thou
16. In utter fullness Thou shouldst tell  
thy Self-Radiations, \* Glory-wrought,  
By which Radiations THOU alone,  
unmoving, fillest all these worlds
17. Yogi ! How may I wake to THEE,  
aye knowing THEE where'er I turn ?  
And under what most varied types  
shall I, O Master, ponder THEE ?

18. O Man's Torment, speak more at length  
of Thy Forth-Raying<sup>1</sup>, in Wholeness<sup>2</sup> bound,  
For I can never have enough  
of This Thy Speech that cancels *Death*
19. **The Blessed One then spoke**  
Then let Me give thee some account  
of My SELF-Radiations bright, —  
Though merely in a few main points  
of My Detail there is no end
20. The SELF am I, O Lord of Sleep,  
in every creature's Heart enshrined  
The Rise and Noon of every form,  
I am its final Doom as well
21. Of Space-born Gods<sup>3</sup>, Pervasion's Self<sup>4</sup>,  
of radiant things, the glorious Sun  
Of life-breaths<sup>5</sup>, ruling Life Spark<sup>6</sup>, One,  
of lunar mansions, Moon am I
22. Of Vedas, I am Sama-Ved,  
of Powers bright<sup>7</sup>, great Indra's self,  
Of all the senses, Mind, their Lord  
of living creatures, Life am I

1. vi-bhuti 2. yoga 3. adityas, sons of a diti or undivided Space-born  
3. Vishnu 4. Marut 5. Marieha 6. Root so, to finish bring to an end, lull, destroy.  
7. devas

23. Of Terror-Gods<sup>1</sup>, All Blessing's Lord<sup>2</sup>,  
of jinns and goblins, Wealth God, I ,  
Of deep shrined Pow'rs<sup>3</sup>, the cleansing Fire,  
of peaks, Meru, World's Pivot sure
24. Of household priests, O Prtha's son,  
know ME the chief, Brihaspati<sup>4</sup>,  
Of War Lords, Skanda, God of War,  
of lakes, I am vast Ocean's Self
25. Of Mighty Seers I am Bhirgu  
of words, the Mystic Syllable<sup>5</sup>,  
Of offerings that of silent Prayer, <sup>6</sup>  
of moveless Things, Himalaya
26. Ashvathat mid all trees am I  
of heavenly Sages, Narada  
Of Fairies, Fairy King am I  
of Adepts Hermit Kapila
27. Among all horses know thou ME  
as Indra's courser, Nectar born  
Of tuskers huge, Airavata, <sup>7</sup>  
of men, the Lord of Man am I

1. rudras 2. sham karah n. of Shiva 3. rasus 4. Perceptor of the Gods

5. OM 6. Japa 7. Indra's elephant      Indra(root ind) means The Mighty One

28. Of weapons, I am Thunderbolt,  
of cows, the Cow of plenteous Gift,  
Of genitors, the Love-God, I,  
of creeping things<sup>1</sup>, the King of Snakes
29. Of serpents I am Cyclic Law,<sup>2</sup>  
of ocean dwellers, Water God,  
Of ancestors, the King of Manes  
of Rulers, I am Self-control<sup>3</sup>
30. Of Titans<sup>4</sup> all, Prahlad' the Good,  
of reckoners, Time's Self am I,  
Of beasts, I am the King of Beasts<sup>5</sup>,  
and Varnateya<sup>6</sup> 'mid all birds
31. Of cleaners, cleansing Wind am I,  
of Weapon-wielders, Rama's Self,  
Of deep sea monsters, Makara,<sup>7</sup>  
the Ganges 'mid all streams am I.
32. Of all creations Dawn and End,  
and Noonday am I too, O Friend,  
Of sciences, SELF-KNOWLEDGE, I,  
of speakers, I am Speech Herself.

1. Hidden powers      2. an anta, the Endless      3. yama      4. daityas, sons of diti, Division.  
5. The lion also Leo of the Zodiac      6. garuda      7. Capricornus (Zodiac)

33. Of letters, I am 'A', the First,  
of all compounds, the \*drandra<sup>1</sup> pure,  
I am unageing Time as well,  
and World-Upholder, fronting all.
34. Yea, both all-grasping Death am I,  
and Well-spring of whate'er shall be';  
Of feminine Things, Fortune, Fame,  
Speech, Memory, Wit, Patience, Faith.
35. Of Saman chants, 'Great Saman', I,  
of metres, I am Gayatri ;  
I, Margashirsha<sup>2</sup>, Month of months,  
of seasons, flower-laden Spring.
36. I am the gambler's cunning skill,<sup>3</sup>  
of heroes, I am Heroism ;  
Success am I, Resolve am I  
yea, Goodness of the good am I.
37. Of \*Vrshis, Vasudev' am I,  
Wealth-Winner among Pandavas,  
Of silent Mustics, Vyasa, I,  
of Sages, Ushana the Sage.

1. Which adds two nouns to each other without alteration.

2. Possibly the month in which the great Battle begins

3. Refers to the incident by which the Pandavas lost their kingdom.

38.           The Tyranny of tryrants,<sup>1</sup> I,  
                  the Scheme of them that took win,  
Of guarded secrets, Silence, I,  
                  and knowledge in the Men who *know*
39.           Whate'er the subtle, deathless Seed  
                  of any creature, *that* am I  
No being, moving or inert,  
                  can *be* at all, except for ME
40.           Of My divine projected Rays  
                  there is no end, O Foes' Torment,  
This litany of My Display  
                  is sung by way of instance brief
41.           Whatever glory, beauty, strength  
                  from any creature may shine forth  
Springs, be thou sure, from Ray minute  
                  of My own Splendour, rayed forth there
42.           But of what use, O Friend, to thee  
                  this multifarious lore of ME ? —  
This World entire propped forth in Space  
                  with merest Soul Spark, I REMAIN

*Chapter the Tenth, entitled*  
**AT ONE-MENT IN RAYING FORTH OF GOD,**  
*ends here*

1. Refers to the incidents by which the Pandavas lost their kingdom.



## CHAPTER THE ELEVENTH.

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1.           **Arjuna said**  
Thy Love has made Thee speak to me  
          the most sublime of Mysteries,  
ALL-SELFHOOD named. By this Thy Word  
          my glamour now has been dispelled.
2.           Of all Creation's Rise and Doom  
          I have been taught at length by Thee ;  
And also, Lord of Lotus Eyes,  
          of Thy unchanging Mastery.
3.           I now feel longing to beholding  
          Thy Form of Pow'r, O MAN Supreme,  
As sung of in Thy own account  
          of Thy All-Self, O'erlord of All.
4.           If Thou, O Master, deemest it  
          allowable for me to see,  
O Lord of Yoga, give me Sight  
          to see Thy ageless Form Divine.
5.           **The Blessed One Spoke**  
Behold, O Partha, My Shadows,  
          in hundreds and thousands whirled forth,  
Of fashion manifold, shining,  
          of manifold colour and form.

6. See Adityas, Vasus, Rudras,  
Maruts as well, and Ashvins twain,  
Uncounted Wonders, ne'er yet seen,  
do thou behold, O Bharata
7. Behold to day the World entire —  
what moves, and what moves not — at One  
Here in My Body, Lord o'Sleep,  
with whate'er else thy heart would see
8. But thou canst not perceive My Form  
with this thy purblind earthly eye  
Thine be such Sight as Gods enjoy  
My Yoga of All Lordship see I
9. **Sanjaya continued**  
These words no sooner said, O King,  
than Yoga's mighty Lord, Hari,  
Gave Partha Vision to behold  
His form of Power, unsurpassed, —
10. With myriad open mouths and eyes  
with myriad wonder sights displayed,  
With myriad ornaments divine,  
with myriad godly weapons raised, —
11. With wreaths divine and garments, decked,  
with scents divine, and ointments, sweet,  
All Wonder wrought All Splendour rayed  
unbounded, facing everywhere

12.           A sunrise of a thousand suns  
              in sudden awful blaze upris'n  
          In yonder sky . . . might *shadow* forth  
              the Splendour of that Master-Soul.
13.           There, knit together into one  
              as Body for the GOD of Gods,  
          This Change-World whole did Arjun see,  
              its countless orders all distinct.
14.           At which sight, filled with sudden awe,  
              his frame thrilled through, his hair on end,  
          Arjun, hands folded, head bowed low,  
              addressed the Radiant Vision thus: —
- Arjuna said**
15.           I see the Gods, O GOD, within Thy Body!  
              All cosmic Orders, in their Hosts, are *there* :  
              Brahma, the Lord, upon His Lotus Seated.  
              The Sages all, and shining Serpent-Pow'rs
16.           With Arms and Bellies, Mouths and Eyes uncounted,  
              I see Thee on all sides with boundless Form :  
          No end of thee, nor middle, nor beginning  
              Appears, O LORD of All, enshrined in All !

17.           With diadem and mace and discus whirling,  
              A Mass of Splendour flaming on all sides,  
I see Thee, hard to gaze at from all quarters,  
              Unmeasured blinding Sun of blazing Flame !
18.           Thou permanent, ultimate Thing to be known,  
              Thou Treasure-House where this whole World safely rests,  
Thou guardian unagein of World's change-less Law ;  
              I hail Thee as MAN that eternal abides !
19.           No source, middle, end of Thee, infinite Pow'r,  
              With Arms stretching infinite, Eyes Sun and Moon.  
I see Thee, Thy Face kindled Sacrifice-Fire  
              Its Glory consuming this whole Universe
20.           This vast expanse that spreads from earth to heaven  
              Is full of THEE alone, all Space is full !  
Beholding this Thy awful Wonder-Body,  
              The three Worlds quake with fear, Almighty One !

21.                   Lo ! into Thee these hosts of Gods are merging . . .  
                      Some halt in fear — and with clasped hands invoke  
                      “Svasti !” — Sage and Adept-choirs, thus intoning.  
                      With vibrant hymns of praise are hymning THEE
22.                   Rudras and Adityas, Vasus and Sadhyas,  
                      Vishvas and Ashvins, Maruts, Ushmapas,  
                      Gandharvas, Yakshas, Asuras and Siddhas,  
                      In awestruck legions stand beholding THEE
23.                   Thy mighty Form of Mouths and Eyes uncounted,  
                      Of countless Arms and Thighs and Feet, O Lord,  
                      Of countless Bellies, countless Teeth appalling.  
                      The Worlds, beholding, quake, and so do I !
24.                   Stretched high as heaven, rainbow-coloured, dazzling.  
                      With Mouths wide open, blazing giant Eyes, —  
                      At sight of Thee my inmost heart is quaking,  
                      No strength is left in me —, no peace, O God !

25.           At sight of these Thy Mouths with Teeth appalling,  
              As greedy as the ruthless Flames of Time.  
I lose all sense of where I am, — drift helpless !  
              Forbear, O Lord of Gods, World's Refuge Thou !
26.           Behold ! — the hundred sons of Dhritarashtra,  
              Whole crowds of earthly kings drawn in their wake,  
              Bhishma, Drona, the charioteer's son<sup>1</sup> also,  
              Together with our own great warrior-chiefs, —
27.           At headlong speed into Thy Mouths are rushing,  
              Into those awful Mouths with cruel Fangs !  
Some fail to pass ! . . . I see their bodies hanging  
              Their heads crushed in the gaps between Thy Teeth !
28.           Just as the countless streams of running water  
              With aim unerring toward the Ocean flow,  
Thus vanish all these heroes of the man-world,  
              Engulfed within Thy dread Flame-cinctured Mouths!

29. As moths into some kindled fire at evening,  
With swift wing flying, rush and are destroyed, —  
These people all with headlong speed are hasting  
To meet their doom, within Thy Mouths engulfed !
30. In all directions licking up men wholesale,  
Thou swallowest them within Thy flaming Mouths  
First having filled the whole World with Thy Splendours  
Thy fierce Rays make it ashes, Oh Vishnu !
31. Show me Thy SELF, O Lord of *Form* appalling,  
I worship Thee, O God Supreme, — forbear !  
I wish to know Thee, Lord, in Thy Beginning,  
For this, Thy Life whirled forth, bewilders me !
- The Blessed One spoke**
32. The World-Wrecker TIME am I — full ripened now,  
Hurled forth to snatch up this whole crowd from thy World  
Without thy help e'en, they will all soon have lived,  
these warriors in both hostile armies arrayed

33. Therefore do thou rise and gain fame for thyself:  
Thy foes conquered, Kingship is thine to enjoy.  
Indeed, they are all slain by ME in advance :  
Left-handed One, be thou the Tool in My Hand.
34. Great Bhishma, and Drona, Jayadratha too,  
With Karna and many more heroes in war,  
*All slain* by ME, do thou slay after, unawed —  
To arms ! . . In this War thou shalt conquer thy foes !
- Sanjaya said:**  
35. Having heard these words uttered by Keshava,  
Arjuna, the crowned chieftain, all trembling still  
As a suppliant bowing with folded hands,  
Stammering with awe, prostrate, to Krshna spoke :—
- Arjuna said:**  
36. No wonder that a cosmic Chant of Praise to THEE,  
O Sense-Lord, sets the Worlds aglow with Joy !  
The Demons scatter, terror-struck, and melt in Space,  
While all the hosts of Perfect Ones adore !



37.           Almighty ! What else can they do but worship THEE,  
                  Thou greater One than Brahma, Primal Maker !  
Infinite Lord of Gods, World's final Resting Place.  
                  Eternal Thou ! Aught, Naught ! Past both Transcendent !
38.           Thou Primal God, Only MAN, Ancient of Days.  
                  Thou Treasure-House where all these Worlds go to rest ;  
Thou Knower and Known, both in ONE, Final Home,  
                  This All is informed by Thee, Infinite FORM !
39.           Thou Air-God, Death-God, Flame-God, Sea-God, Moon-God !  
                  All creatures' Father THOU, yea, Father's FATHER!  
Hail, hail to THEE a thousand times in worship! . . .  
                  Once more, forever hail to THEE ! All hail ! . . .
40.           All hail to THEE in front ! All hail behind to THEE ! . . .  
                  All hail to THEE on all sides, O Thou ALL !  
Immeasurable Strength and boundless Power THOU ! . . .  
                  Alone Thou roundest All, and this art ALL !

- \*41. Deeming Thee but my friend, with voice importunate,  
Oft have I called out “ Ho, Krishna ! Comrade !  
Ho Yadava !” — not suspecting this Thy Greatness,  
In foolish play, or merely out of love, —
- \*42. And many a time in jest hast Thou been slighted,  
At leisure-hour, laying down, sitting at meals,  
Alone with me, O Lord — or, worse, in company !  
For this I crave Thy pardon, Boundless One.
- \*43. Father of creatures moving and unmoving,  
Of All thou mor than Teacher, — worshipful !  
There is none like Thee — how then any better —  
In these three worlds, O Glory past compare !
- \*44. Hence prostrate before Thee, my body bowed low,  
I beg Thee forbear, O Lord adorable !  
As father with son or as Comrade with friend,  
As lover with beloved, O God ! Put up with me.

45. All thrilling with the Sight of Things unseen before.  
My mind as yet with fear is troubled sore.  
Once more, O GOD, put on that homely Form of Thine.  
Have pity, LORD of Gods, World's Refuge THOU !
46. With crown and mace and whirling discus held aloft,  
I wish to see Thee, LORD, as everyday . . .  
Once more in that familiar four-armed Form of Thine,  
Appear, O Thousand-Armed, All-Bodied GOD !
- The Blessed One spoke:**
47. By My Grace, O Friend, this highest Form of Mine  
Through My Yoga-Power has been shown to thee, —  
Glory-wrought, cosmic, infinite, primeval,  
Which as yet I have displayed to none but thee
48. Not by Vedas, sacrifices, sacred reading,  
Gifts, nor works of merit nor fierce penance  
Am I to be thus seen in this humanity:  
Foremost of Kurus, thou alone canst see.

49. Be not upset, and may thy glamour vanish  
After seeing this My awful Terror-Form  
Passed safe through Fear, content In mind, once more now  
Behold this long familiar Form of Mine

**Sanjaya said:**  
50. Then Krshna, having said these words to Arjun,  
Let him perceive His Person, as before :  
His gentle, lovely Form resumed, the Master  
Allowed His frightened Friend to breathe again

**Arjuna said:**  
51. Once more seeing, Janaradna,  
this gentle human Form of Thine,  
I have regained my composure  
and have become myself again.

**The Blessed One spoke:**  
52. Hard to behold is this My Form  
which thou in Vision hast beheld.  
The very Gods forever yearn  
to see that Form, O Arjuna.

53. Not by Vedas, nor penances,  
nor charities, nor sacrifice  
Am I to be seen in the way  
that thou, O dearest friend, hast seen.

54. But by whole hearted self-surrender  
My Devotee can ever thus  
See ME, and know ME as I am,  
and merge in ME, Parantapa.
55. He thus works for ME, strives for ME,  
unasking gives himself to ME, —  
That guileless Friend of all that lives  
soon comes to ME, O Pandava

*Chapter the Eleventh, entitled*  
**AT ONE-MENT THROUGH THE VISION OF THE COSMIC BODY,**  
*ends here*

## CHAPTER THE TWELFTH.

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**Arjuna said**

1. Which of At One-ment know the most,  
they who thus in all Form greet THEE —  
Thy Lovers, e'er at One, — or they  
that seek th' Eternal \*UNDEFINED ?  
**The Blessed One replied**
2. They who, their minds infused in ME  
adore, fore'er at One in ME,  
With Faith supreme endowed, — I deem  
these are the most at One of all
3. Yet they who worship th' Absolute  
unnameable, unmanifest,  
Pervading all, unthinkable,  
fixed e'er past change, immovable, —
4. Their senses held in full control,  
their Will in Sameness poised all round,  
Their Joy the good of all that lives,  
naught save MYSELF can They become
5. But greater is the strain for them  
whose minds are bent on th' Absolute,  
Yea, such a God is hard indeed  
for yet embodied man to reach

6. While they who, bent on ME alone,  
renouncing all their deeds in ME,  
And contemplating ME with mind  
At-One in ME alone, adore, —
7. For these, whose hearts are merged in ME,  
Redeemer do I soon become,  
And raise them from the bitter waves  
of this creation ruled by Death.
8. Keep thy mind fixed on ME alone,  
let thy Will sink in ME alone,  
Thou shalt abide in ME alone  
hereafter, — this is utter sure.
9. But if thou canst not concentrate  
with steady mind on ME alone,  
Then seek to reach ME by the Path  
of Effort, constant, weariless.
10. If precluded from such effort,  
yearn thou to work for Love of ME.  
Doing deeds for My Sake only  
thou'lt grow into the Perfect Man.
11. If this in turn be not for thee,  
then, merging thy whole Self in ME,  
Act, leaving all results to ME,  
Self-mastery thy only prize

12. For Knowledge transcends [mere] Effort,  
and [deeper] Pond'ring, [mere] Knowledge  
And selfless Action, [mere] Pond'ring,—  
selfless Action ushers in PEACE
13. Hating none in all creation,  
Friend of all, full of compassion,  
Rid of 'I' and 'mine', forgiving,  
poised alike in pain and pleasure,—
14. Perpetually content, at One,  
*of steady purpose, Self-Controlled*  
His mind and Will intent on ME,  
My Devotee is dear to ME.
15. The Man from whom the world shrinks not,  
who from the world in turn shrinks not,  
In whom joy, anger, fear, no more  
run riot, — He is dear to ME.
16. Without ambition, skillful, pure,  
at rest from worry, unconcerned,  
Detached from all he undertakes,  
My Devotee is dear to ME.
17. Who exults not and laments not,  
who desires not and hates not,  
'Good luck' and 'ill' renounced alike —  
yet full of Love — is dear to ME.



18.           Equally fair to friend and foe,  
                  equally poised in fame and shame,  
Equally pleased with heat and cold  
                  and joy and pain, impersonal, —
19.           Praise, blame, in equal silence faced,  
                  pleased come what may, without a 'home',  
The man of Faith that wavers not,—  
                  and full of Love — is dear to ME.
20.           But they who for the Nectar yearn  
                  of deathless Cosmic Law, here taught,—  
Faith-whole, requiring naught save ME,  
                  \**unspeakably dear* are they to ME.

*Chapter the Twelfth, entitled*  
**AT ONE-MENT IN DEVOTION,**  
*ends here*

## CHAPTER THE THIRTEENTH.

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**Arjuna said**

Of Nature and [the Subject,] MAN, —

or [Object-] Field and [SELF,] Field-Know'r, —

Of Knowledge and What should be known,

I fain would hear Thee speak, O Lord <sup>1</sup>

**The Blessed One said**

1. The 'Field', O Kunti's son, is but  
another term for this thy Form <sup>2</sup>  
The Being who [within] surveys  
is called Field-Know'r by them that know
2. Know ME besides, O Bharata,  
as Arch-Field-Know'r in every 'Field',  
Who both Field-Knower Knows, and Field,  
has Knowledge true, thus I believe.
3. What this 'Field' is, what it is like,  
how modified, and whence it is ;  
Besides, what HE is, what His Pow'r, —  
hear thou from ME in outline brief:

1. This stanza may be regarded as an interpolation (Ch. VIII, 1, 2) It is usually not numbered with the rest.  
2. In every sense, gross and subtle.

4. ( For seers have sung in many ways,  
in several metres, all distinct.  
And couched in Brahma Sutra words,  
of faultless logic, well thought out,—
5. The cosmic 'Creatures'<sup>1</sup> 'I-hood', Will,  
the Base Unmanifest of all ,  
The senses ten, and Mind, the one  
and fivefold Object-Pasture, too ) —
6. Desire, aversion, pleasure, pain,  
the body bundle, Mind and Will,  
Such, in its chiefest aspects is  
thy 'Field,' in brief described for thee
7. Modesty and simple candour,  
harmlessness, patience, uprightness  
Sitting at the feet of Teachers,  
purity, firmness, Self-control,
8. True dispassion for sense objects,  
yea, selflessness in *mind* as well,  
Clear perception of the evil  
of birth, death, age, disease and pain
9. Detachment, freedom from excess  
of care for son, or wife, or home  
And constant equipoise of mind,  
whatever hap of fair or foul,

1. the Elements Ether, Air, Fire, Water, Earth.

10. For ME, through Union 'other'-less,  
a Love that wanders not elsewhere  
Resort to lonely spots, for lack  
of solace in the 'world' of men ;
11. A constant hold on SELFHOOD true,  
direct Intuition of the Truth  
That others talk of *this* I call  
Knowledge — all else is ignorance
13. The ONE worth knowing I'll declare,  
by *knowing* Whom Man deathless grows,  
Transcendent BRAHM that ne'er began,  
that none can voice by 'yea' or 'nay'
14. In all sense pow'r That HIGH shines through,  
from all sense shackles utter free,  
Detached from all, yet Prop of All,  
past moods, \*though sensing every mood
15. Within all creatures and without,  
past motion, moving everywhere,  
Subtle past grasp of sense or mind,  
far distant, though so *near*, is THAT.

16.           Within all selves unbroken SELF,  
                  yet shrined in each as if apart, —  
          As All-Sustainer be THAT known,  
                  All-Maker, All-Devourer too
17.           As LIGHT of lights is THAT proclaimed,  
                  beyond the Darkness shining, fixed,  
          Knowledge, its Object, 'Path' between  
                  in ONE, — THAT rules in every Heart
18.           Thus have the 'Field', and Knowledge too.  
                  And THAT Which should be known, been sketched  
          In outline brief,— My Devotee,  
                  thus *knowing*, comes to My Estate
19.           Know that Nature and [real] MAN  
                  are both alike beginningless,  
          And that modifications all,  
                  and creature-moods<sup>1</sup>, from Nature spring
20.           For the rise of effect and cause,  
                  Nature is held responsible,  
          While MAN is held responsible  
                  for the sensing of joy and pain
21.           MAN, coupled with Nature, enjoys  
                  the creature-moods that spring from Her.  
          Identification with these  
                  for HIM breeds good and evil births

22. Overseer and Allowor,  
Upholder, Enjoyer, High Lord  
And SELF transcendent, — thus is styled  
‘in’ this His Form the MAN BEYOND.
23. Whoso thus knows MAN, and Nature  
together with Her Creature-Moods,  
Though in every manner *living*,  
that Man is never ‘born’ again.
24. Some perceive, in Meditation,  
SELF by Self within themselves.  
Others come by Sankhya-Yoga,  
by Karma-Yoga others yet.
25. Some again, such Wisdom lacking,  
adore, from others having heard.  
These souls, on truth revealed intent,  
shall also safely cross o’er Death.
26. Whate’er thing enters creature-life  
in motionless or moving realms,  
Rest thou assured, from coupling springs  
‘twixt FIELD-KNOW’R [SELF] and Object-Field
27. The SAME within all creatures’ Hearts,  
their ever-standing LORD Supreme,  
‘Mid all destrucion undestroyed, —  
whoso thus sees, he sees indeed.

28. For, seeing on all sides the SAME  
O'erlord of All, that stands for aye,  
He gives up slaving SELF by self  
and thenceforth treads the Path Supreme
29. And He that sees on every side  
all actions by His Nature done,  
And His own SELF at utter Rest,  
His Seeing is true SIGHT indeed
30. When He sees all this motley show  
inherent in the ONE alone,  
And from that ONE alone spread forth,  
He reaches BRAHMA then and there
31. Beginningless, attributeless,  
that SELF Supreme, that changes not,  
Though 'incarnate', O Bharata,  
preforms no act and reaps no stain
32. As all pervading Space remains  
for very subtleness unstrained,  
So present in His Form throughout,  
the SELF of Man incurs no stain
33. Just as the one Sun sheds His Light  
o'er this whole World, O Bharata,  
So does the One FIELD KNOWER, MAN,  
beam forth upon His total 'Field'.

34.           They who with Wisdom-Eye thus see  
                  what lies 'twixt 'Field' and KNOW'R of 'Field',  
                  And how from creature-Nature SELF  
                  is free,— they reach the Final Goal.

*Chapter the Thirteenth entitled*  
**AT ONE-MENT THROUGH PRECEPTION OF FIELD AND FIELD-KNOWER,**  
*ends here*



## CHAPTER THE FOURTEENTH.

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### The Blessed One said

1. I SHALL once more the GNOSIS tell,  
of every Science Goal Supreme,  
Which having *known*, the Sages all  
passed 'hence', and reached the Perfect State
2. Once in this GNOSIS refuged safe,  
Their Lives throughout attuned to Mine,  
They are not 'born' at Aeon's Dawn  
nor by World's Doom are They disturbed
3. Vast Brahm<sup>1</sup> to ME is but a Womb  
in which I shed the Cosmic Seed  
The life of every thing created  
arises thence, O Bharata
4. And in all wombs, O Kunti's son,  
whatever bodies are conceived,  
This Brahma Vast their true Wombs is,  
their Seed-bestowing FATHER, I

1. The Unmanifest Root of things of VIII 17,19 simply another names for prakriti or Nature  
(See XIII, and further)

5.           *Sattva, Rajas, Tamas*,<sup>1</sup> — such are  
                  the Moods which Nature e'er displays.  
Within the body they bind fast  
                  the changeless SELF enshrined therein.
6.           Of these, *Sattva*, devoid of stain,  
                  illuminative, healthy Mood,  
Binds man through love of happines  
                  and love of knowledge, Sinless One.
7.           *Rajas*, know thou, consists of stain,  
                  from union with desire brought forth.  
Through love of action, Prtha's son,  
                  it binds the Man enshrined in form.
8.           *Tamas*, dark brood of Ignorance,  
                  befogs all souls that body wear,  
And binds the Man through link set up  
                  with heedlessness and sloth and sleep
9.           *Sattva* binds Man to happiness,  
                  *Rajas* to act, O Pirtha's son,  
While *Tamas*, clouding consciousness,  
                  links up the Man with senselessness.

1. Purity, Stain, Darkness. For the sake of clearness, we have generally used the Sk. Terms, with the derived adjectives *sattvic*, *rajasic*, *tamasic*. See also XVII; and XVIII, 19-40.

10.           Whichever Mood preponderates  
                  above the two remaining ones,  
Is thus set free to operate  
                  within the creature, Bharata
11.           When of this body all the gates  
                  are lit up by the rising sun  
Of Knowledge, then may'st thou be sure  
                  that *Sattva* has the upper hand
12.           Greed, enterprise and going forth,  
                  yearning and restless discontent  
are signs of the ascendancy  
                  of *Rajas*, best of Bharatas
13.           Lack of knowledge and enterprise  
                  heedlessness and inert stupor,  
O best of Kurus thou, arise  
                  when *Tamas* rules supreme in man
14.           If from this body man fares forth  
                  wile *sattvic* Mood preponderates,  
He rises to those stainless Worlds  
                  where they who know the Highest, dwell
15.           In *Rajas* dying, he is born  
                  'mong people fast to actions bound,  
While, passing forth in darkest Mood,  
                  he goes to birth in senseless wombs

16. Of a good action it is said  
the 'fruit' is sattvic, void of stain ;  
While *Rajas* yields as fruit grim pain,  
and *Tamas*, sheer unconsciousness.
17. From *Sattva* rises knowledge bright,  
from *Rajas*, greed of gain is born;  
From *Tamas*, stupor, headlessness,  
and even loss of consciousness.
18. The *sattvic* upwards wend their way,  
the *rajastic* remain between.  
The *Tamasic*, caught in the trend  
of Nature's nether Mood, sink down.
19. When He that *sees* at last perceives  
no agent save these Nature-Moods  
And knows the ONE beneath them all,  
to My condition He attains.
20. The Form-enshrined who goes beyond  
these three co-partners of all Form,  
From woes of birth, death, age, set free,  
quaffs here the cup of deathless Life.
- Arjuna said**
21. What are, O Lord, the marks of Him  
who has transcended these three Moods ?  
What His behaviour ? How comes He  
to raise Himself above these tree.

**The Blessed One replied**

22.            Illumination, act impulse,  
                yea, even darkness, — none of these  
                Does He dislike when cast o'er HIM,  
                or long for when it goes away
23.            Who dwells as Witness unconcerned  
                whom Creature Moods no more can sway,  
                Aloof in Poise, unmoved by aught,  
                since “ t’is but Nature’s Moods that play, “ —
24.            The SAME in pain and joy, SELF based,  
                gold nugget, stone, the SAME to him  
                To things or loved or unloved, *fair*  
                poised, blame as \*high as praise to Him, —
25.            With equal heart in flame and shame  
                with equal mind to friend and foe  
                Detached from all He undertakes, —  
                “*Past Moods Arisen*, “ He is called
26.            And whoso gladly bears My Yoke  
                of partless Love, that knows none *else*,  
                Past these three Moods arising free,  
                is fatally transformed to BRAHM
- \*27.           For I am the Shrine of BRAHMA,  
                The deathless and unchanging One,  
                And of Eternal Right, and JOY  
                That knows no cause outside itself.

## CHAPTER THE FIFTEENTH.

**The Blessed One said**

1.

Routed up, with branches downward spread,  
this changeless World-Tree stands, they say.  
Its leaves, the myriad Rhythms of \*of life —  
whoso knows thus is Veda-Know'r
2.

Both upwards and downwards its branches spread out,  
By Nature's Moods fed, sprouting sense-objects forth,  
While other roots, feeling their way down to Earth,  
Are made fast to action in Man's World out here
3.

Not *thus* is Its Form to be seen from this world  
Its End, Its Beginning, its Main-Root are hid  
These overgrown nether-roots, changing below,  
With sword of unswerving detachment once cut, —
4.

Then at last is the Path to be trodden, which leads  
To that State, which attained, one 'returns' not again.  
“Yet, I, too, make My Way to that Primeval MAN  
Out of Whom the Great Forthstreaming  
streamed forth of yore.”

5. Past error and pride, vicious mind-stains washed out,  
At-One with ALL-SELF, all heart's longings turned back  
Set free from all 'pairs' such as pleasure and pain.  
They come, glamour-proof, to that STATE *beyond change*.
6. That STATE to light it needs no sun,  
no moon shines there, nor fire burns  
Once they've come *there*, they ne'er 'return'.  
That is My HOME: beyond this All.
7. A Ray of ME in Life-Sphere[pure,]<sup>1</sup>  
transformed to deathless Life-Spark there,  
Draws round it mind, and senses five,  
of [outer] Nature denizens.
8. Whene'er this Lord a form invades,  
whene'er He wings His flight therefrom,  
He grasps and carries these with Him,  
as Wind wafts scents from where they lurk.
9. Well-masked in hearing, sight and touch,  
well-masked in taste and smell-sense too,  
Yea, masked in *mind*, He sallies forth  
in pursuit of what makes Him feel.

1, The 'underlying Nature' (para prakrti) of vii, 5, 6.

10. Or taking flight, or perched within,  
or revelling, one with Nature's Moods,  
World-glamour's victims see Him not  
the Wisdom-Eyed<sup>1</sup> perceive Him well.
11. Yogis as well, who strive attain,  
see Him enshrined within themselves,  
While they whose Will is not yet born,  
strive as they may, perceive Him not.
12. The light that, streaming from the Sun,  
lights up this Solar World entire,  
What shines in moon, and what in fire,  
that light is of My Light, know thou.
13. I, filling this whole Earth, support  
all creatures by My Vital Pow'r.  
Transmuted into juicy sap,  
't is I that nourish every plant
14. Into digestive fire transformed,  
within all living bodies lodged,  
With 'on-breath' and with 'off-breath' yoked,  
't is I, digest the fourfold food.
15. And in the hearts of all I dwell, deep-seated.  
From ME retention, assent and rejection  
'T is I the ONE THING aimed at in all Scriptures  
Both Know'r and Ender of all 'Scripture', I

1. They in whom buddhi is fully developed (ii, 11, 13, 16 etc, 39, 46, 69)



16. Man forms two 'men' in (twofold) world, <sup>1</sup>  
the waning and th' unwaning One.  
The waning holds all elements ,  
'Rock-Seated' is th' Unwaning called.
17. But truest MAN is other yet, —  
proclaimed as SELF Supreme is HE, —  
Who, through this Triple World infused,  
unchanging Lord, upholds it all
18. Since I transcend the 'man' that wanes,  
and AM beyond th' Unwaning, too,  
Therefore the World and Scripture both  
give ME the Name of MAN SUPREME
19. Whoso, all glamour shaken off.  
Perceives ME thus as MAN SUPREME, —  
All Knower He, — e'er worships ME  
*with His whole Being, Bharata*

1. I e. the 'Life World' (XV, 7) and the 'world of change' (jagat) The latter in turn is twofold, gross and subtle and thus we have the 'Triple World of the next verse for 'all creatures'. All this has a double sense – individual and cosmic.

20.           Thus is this Teaching, most arcane,  
                  revealed by ME, O Sinless One.  
                  Illumined, He that understands  
                  what He came here to do, is *done*.

*Chapter the Fifteenth entitled*  
**AT ONE-MENT IN THE MAN SUPREME,**  
*ends here*

## CHAPTER THE SIXTEENTH.

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**The Blessed One said**

1. HEART'S purity, all fear cast out,  
a steadfast Quest of Mystic Truth,  
Gift, sacrifice and Self control,  
uprightness, penance, sacred lore,
2. Truth, harmlessness, and temper sweet,  
detachment, hate of slander, peace,  
Compassion for all lives, lust dead,  
steadfastness, meekness, modesty,
3. Clean living, valour, patience, Will,  
a guileless heart, and no conceit, —  
O Bharata, belong to him  
who comes to birth with gifts divine
4. Hypocrisy, pride, arrogance,  
wrath, cruelty and ignorance,  
Belong, O Friend, to him who comes  
to birth with 'gifts' demoniac
5. The gifts divine, 't is held, prepare  
for Freedom, the others faster bind  
Grieve not, for surely thou hast been,  
O Partha, born with gifts divine

6. In this world two 'creations' strive: —  
angelic hosts and hellish pow'rs.  
The former have been told at Length :  
of the other kind now hear me speak.
7. Whence man springs forth, where he returns,  
demoniac people never know ;  
Nor cleanliness, nor decency  
nor truth is to be found in them.
8. "A truthless, baseless, godless *thing*,  
such is the world," these people say,  
"Of coupled contraries brought forth,  
the child of cosmic lust — what else ?"
9. This view their base cut off from SELF,  
their Soul<sup>1</sup> an undeveloped germ,  
These men of gruesome deeds are born  
as foes on world-destruction bent.
10. In form of quenchless longing <sup>2</sup> sheathed,  
at-one with fraud, conceit and lust,  
Through glamour grasping lies for truth,  
they strive, upheld by vows impure.
11. Engrossed with boundless plans, stretched far  
ahead . . . but soon cut short by death,  
Aspiring but to state desire,  
"That is the main thing", they are sure

1. buddhi, the spiritual soul-striving

2. The 'desire body.'

12. Fast tethered by a hundred thongs  
of hope, by lust and wrath enslaved  
They strive to glut their heartless greed,  
amassing wealth by lawless means
13. “See what I have to-day secured !  
Hear what I’ve set my mind on next !  
Already so much wealth is mine ;  
so much more shall some day be mine.
14. This rival has been slain by me, . . .  
those others soon will share his fate  
A king am I — I please myself,  
I am successful, happy, strong !
15. “Well-born am I, and wealthy too, —  
who else is there to match with me?  
I’ll sacrifice, give gifts, rejoice !”  
By nescience thus in glamour held,
16. Their minds aw whirl with countless thoughts,  
‘neath World-Illusion’s net caught fast,  
By sensual pleasures held in thrall,  
they fall into a hell impure
17. Puffed up with self-praise, obstinate,  
to money, pride, excitement, vowed,  
They sacrifice in naught but *name*,  
for show, in scorn of Ancient Law.

18. All-one with selfishness, brute force,  
and arrogance and lust and wrath,  
In other forms, as in their own,  
these evil-minded men hate ME.
19. These haters, evil, pitiless,  
most vile of men in all My worlds,  
I constantly hurl back again  
to birth in other godless wombs
20. Thus in surroundings godless born,  
life after life in stupor whelmed,  
Unless e'en *they* somehow find ME,  
the worst of fates is theirs at last
21. Threefold the gate of that dread hell  
in which the lost soul is destroyed :  
Lust, anger, and the greed of gain,  
Therefore let man avoid these three.
22. Kaunteya, from this triple Gate  
of Darkness making his escape,  
Man first does what is best for him ;  
and, after, seeks the Final Goal.
23. Who, scorning word of Holy Writ,  
will live as selfish fancy birds,  
Secures nor true success, nor joy,  
still less the final Goal of MAN.

24. Let Scripture, then, decide for thee  
what should be done or left undone.  
What Holy Writ ordains once known,  
do thou engage in action here.

*Chapter the Sixteenth, entitled*  
**THE GODLY AND DEMONIAK QUALITIES,**  
*ends here*

## CHAPTER THE SEVENTEENTH.

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**Arjuna said:**

1. They who, discarding Scripture-Law,  
with heart of faith make sacrifice, —  
What is their state, O Krshna, say,  
pure *Sattva*, *Rajas*, *Tamas* dark?

**The Blessed One replied**

2. Threefold in kind is such a faith  
in man incarnate, nature-sprung :  
Pure, *Rajas*-stained, and *tamasic* —  
lend ear while I descant thereon .
3. The faith of every man depends  
on what he feels himself to be.  
Faith-wrought is man, O Bharata, —  
what'eer his faith, the same is he.
4. The *sattvic* worship Powers Bright,  
the *Rajas*-tainted, fiends and jinns,  
While earth-bound ghosts and ghoulish hosts  
are 'gods' to suit the *tamasic*.
5. The men who take to penance dire  
which Scripture never did ordain,  
By strength of lust and passion spurred,  
at-one with selfishness and pride,



6. Tormenting in their senselessness  
the host of 'lives' within their frame,  
And ME, in body's core enshrined, —  
*ungodly* their resolve, know thou.
7. The food, in turn, preferred by each  
is in its nature triple too ;  
Likewise gift, penance, sacrifice,  
To this division listen now.
8. Such foods as foster length of days,  
pure life, sane pleasure, gladness, health,  
Sustaining, cooling, savoury,  
delightful, — these the *sattvic* love.
9. All bitter, salty, heating, sour,  
astringent, pungent, burning foods,  
That bring-[at end] pain, sickness, grief, —  
the slaves of *Rajas* crave for these.
10. Things stale, of flavour long-since fled,  
food 'high', or 'to cinder' done,  
And leavings, — yea, polluted food, —  
a *tamasic* taste welcomes these.
11. The Law-abiding Sacrifice  
of men who covet no reward,  
Mind-whole in World's Truth, — "Sacrifice  
is due," — is *sattvic* Sacrifice.

12. But that which aims at some reward,  
or has no motive save display, —  
O best of Bharatas, be sure,  
that rite of *Rajas* bears the stamp
13. The lawless sacrifice, that's stripped  
of food-do's, sacred chant and gift,  
And stripped of faith as well, — O Friend,  
is highly labelled '*tamasic*'
14. Gods, teachers, twice-born men, \*other wise —  
honour to these, life straight and clean.  
Continence, harmlessness as well —  
the *body's* penance these are called
15. Such speech as may no passion stir,  
speech true, with loving counsel fraught.  
The reading, too, of holy Books, —  
of *speech* this is fir penance deemed
16. Sweet peace and loveliness of mind,  
restraint of tongue and thought-control.  
Heart's purity, — these are, O Friend,  
[by sages] *mental* penance called.
17. This triple penance, if preformed  
by men with utter Faith endowed,  
At-One, expecting naught for self, —  
as *sattvic Penance* is proclaimed.

18. All 'penance' done for show, for sake  
of welcome, honor, worship sought, —  
Is 'here' alone, unsound, short-lived,  
and hence entitled '*rajasic*'.
19. Penance, of aberration sprung,  
which takes self-torture as its means ;  
And pain, to crush another borne, —  
such 'penance' is called *tamasic*.
20. A gift to who cannot return,  
and yet deserves, — in time and place,  
With thought "Tis due" for motive pow'r.  
Goes by the name of *sattvic* Gift.
21. But that which calls for due return,  
or has for aim some gain to self,  
Or rids of troublesome requests, —  
as '*rajasic*' that gift is known.
22. Gifts out of time and place, on such  
as are not fit, [by fools] bestowed, —  
Without good grace, or with contempt,  
gifts '*tamasic*' are these declared.
23. 'OM TAT SAT' — This is handed down  
as triple Word denoting BRAHM.  
Brahmanas, Vedas, sacred Rites  
by This were all ordained of yore.

24.           Therefore while uttering 'OM' all deeds  
                  of penance, sacrifice and gift —  
                  Ordained by Scripture — at all times  
                  are done by them that teach of BRAHM
25.           While uttering 'TAT', all gain forsworn.  
                  Penance, and sacrificial deeds,  
                  And various deeds of pious gift,  
                  are done by them that Freedom crave
26.           For what is true and what is good,  
                  the one word 'SAT' if fully used.  
                  This syllable applies as well,  
                  O Partha, to a worthy deed
27.           A steadfast life of Sacrifice  
                  and Gift, and Penance, too, is 'SAT',  
                  And every deed with such an aim  
                  is also fitly labelled 'SAT'
28.           All sacrifice, gift, penance — yea,  
                  *whatever deed*, with Faith left out,  
                  That deed, O, Friend, is called '*asat*'  
                  it IS NOT, either 'there' or 'here'

*Chapter the Seventeenth, entitled*

**THE DISTINCTION OF THE THREE KINDS OF FAITH,**

*ends here*

## CHAPTER THE EIGHTEENTH.

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**Arjuna said :**

1. Fain would I, Long-Armed MASTER mine,  
about '*sannyasa*' know the truth,  
Of '*tyaga*' too, O Lord of Sense —  
considered as two things apart.<sup>1</sup>

**The Blessed One spoke :**

2. The ease *from* deeds desire-stained  
by thinkers is '*sannyasa*' called :  
While clear-eyed Man by '*tyaga*' mean  
renouncing gain in all one's deeds.
3. One class of subtle minds suggests  
that action, as impure, be shunned.  
While others say: 'Let none shun deeds  
of Penance, Gift and Sacrifice.'
4. Now hear My settled Views about  
this '*tyaga*'<sup>2</sup>, best of Bharatas.  
*Tyaga*, thou tiger among men,  
as being of three kinds is sung.

1. The Master's own reply, in verses 4-12, absolutely overlooks this clause, and takes *sannyasa* and *tyaga* synonyms, merely distinguishing between true *sannyasa* or *tyaga*, i.e, heart-renunciation *in* action, and false *sannyasa* or *tyaga*. i.e, the giving up *of* action. Both roots, 'sam-ni-as' and 'tyaj', mean 'to give up, throw up, renounce'. They are used as synonyms in verses 7 and 12.

2. or *sannyasa*.

5. Deeds of Gift, Penance, Sacrifice,  
are \*graced, hence must not be dropped.  
Gift, Penance, Sacrifice, alone  
can make those subtle thinkers <sup>1</sup> pure.
6. But e'en *such* acts, for this, must be  
impersonally done, all gain  
Renounced, O Partha, here thou hast  
My sure conviction, past recall.
7. One's bounden duty to 'renounce'  
is step that naught can justify.  
Such '*tyaga*' counts as *tamasic*,  
to mental aberration due.
8. Whoso, with thought, "How painful, this!"  
from fear of strain gives up a deed,  
Makes but a '*tyaga*' passion-stained,  
and cannot reap true Tyaga's fruit <sup>2</sup>
9. But whoso, thinking, "It is due",  
*takes up* what Duty bids him do,  
Impersonal, unmoved by gain, —  
as *sattvic* is his Tyaga known.
10. The true Renouncer, Sattva-merged,  
of Insight deep, all doubt-knots cut,  
Has no contempt for humble tasks,  
while lofty Duties bind Him not.

1. of verse 9.

2. Final PEACE (xii, 12) "The labourer is worthy of his hire."

11.           It cannot be that Man in form  
              should altogether cease from act  
              Whoso renounces action's fruit.  
              A true Renouncer He is called.
12.           Unwelcome, welcome, mixed as well,  
              the threefold fruit of deeds awaits,  
              Hereafter, unrenouncing souls,  
              but never Them that have renounced
13.           Learn thou from Me, O long-armed Friend,  
              the following factors five, to which  
              The findings of Perception true  
              ascribe the birth of every deed —
14.           The Fulcrum<sup>1</sup>, next, the agent, [mind],  
              the body-tool with parts diverse,  
              Exertion<sup>2</sup> in its various modes,  
              and Destiny<sup>2</sup>, the fifth of all
15.           Whatever act man undertakes,  
              with body, or with speech or mind, —  
              No matter whether right or wrong,—  
              these five alone its factors are
16.           This being so whatever man  
              from lack of Insight<sup>3</sup> to perceive,  
              As active pow'r the LONE SELF sees,—  
              O Friend, that dullard *fails to see*

1.     The seat of control, buddhi  
2.     The cumulative result of all previous exertion  
3.     buddhi in its other aspect

17. But he whose Heart<sup>1</sup> is 'I'-hood-free,  
whose Insight<sup>2</sup> is unmarred by stain,  
E'en though he slaughter all these folk,  
HE slays not, and cannot be bound
18. Knowledge, the know'r, the thing to know, —  
these, threefold, give impulse to act.  
The means of act<sup>3</sup>, the agent,<sup>3</sup> act, —  
these, threefold, go to clinch the deed
19. The Science of the Moods<sup>4</sup> declares  
that knowledge, action, agent too,  
Fall into three, from Nature's Moods  
Hear thou a clear account thereof
20. The Knowledge thanks to which Man sees  
One changeless LIFE in all that lives,  
'Mid seeming parted forms at One,  
as *sattvic* Knowledge that know thou.
21. The knowledge which, in creatures all,  
(its own apartness cause of this)  
So many 'lives' distinct perceives,—  
that knowledge know as *rajasic*
22. The baseless 'knowledge' which but clings  
to some one thing as all in all,  
Straitly hedged in, — yea, blinking fact, —  
such 'knowledge' counts as *tamasic*'

1. Buddhi, in its other aspect

2. bhuta, nature

3. 'Instrument' body

4. guna



23. Duty, impersonally done,  
swayed neither by desire nor hate,  
Without anxiety for gain,  
goes by the name of *sattvic* Act.
24. Next, prompted by the greed of gain,  
or with self conscious pride performed,  
With fulsome moto of weighty toil, —  
as *rajasic* is action known.
25. But acts through aberration done,  
not reckoning upshot – life or death —  
Nor yet one’s power to perform, —  
as *tamasic* such acts are held.
26. Impersonal, without conceit,  
incarnate Steadiness and Will,  
Unswayed by failure or success,  
a *sattvic* Agent man is called.
27. All-passion, moved by lust of gain,  
greedy, malevolent, impure,  
Convulsed by storms of joy and grief, —  
the agent is called *rajasic*.
28. Erratic, vulgar, obstinate,  
deceitful, noxious, indolent,  
Down-hearted, ever putting off, —  
such is the agent *tamasic*.

29. Insight and will<sup>1</sup> fall into three  
according to the threefold Moods.  
Lend ear, O Welath-Winner, while I  
detail these, each in turn, for thee.
30. Forthgoing and indrawing *both* ;  
act fit, unfit ; fear, fearlessness ;  
Restraint and freedom, — knowing these,  
Insight is reckoned *sattvic*, pure.
31. Now, 'insight' whereby right and wrong,  
things to be done, things to be shunned,  
Are seen awry, not as they are, —  
such insight counts as *rajasic*.
32. That 'insight' which, in darkness whelmed,  
imagines evil to be good,  
And sees all matters upside down, —  
is, Partha, known as *tamasic*.
33. That Will by which the Man controls  
all works of mind, and life, and sense,  
In rock-secure At-One-ment fixed,—  
that Will is reckoned *sattvic*, pure.
34. But that by which a man cleaves fast  
to custom, pleasure, property, —  
Such personal, gain-greedy will  
is fitly reckoned *rajasic*.

1. buddhi and dhrti, really the two aspects of buddhi.

35. The 'will' by which one *will not* slough  
sloth, fear, grief, gloom, insanity, —  
O Partha, such pig headed 'will'  
is rightly labelled *tamasic*
36. And now anent the threefold Joy,  
hear thou, O Bull of Bharat's Race  
To practice *this* gives sure Delight  
and leads unto the Death of pain
37. The Joy that first like poison tastes,  
but turns to Nectar in the end,  
From purity of Mind and Will  
arisen,— that is *sattvic* Joy
38. The joy which, coupling sense and things,  
appears at first as nectar sweet  
But turns to poison in the end,—  
that joy is reckoned *rajasic*
39. That which, at first — and after, too, —  
tends but to stupefy the mind,  
Of sheer sloth, sleep and stupor sprung, —  
that 'joy' is known as *tamasic*
40. There does not live or 'here on Earth,  
or 'there, in Heav'n, among the Gods,  
A single creature that is free  
from these three Moods, of Nature sprung

41. To priestly, <sup>1</sup> ruling, <sup>2</sup> merchant class, <sup>3</sup>  
and labour-class, <sup>4</sup> O scourge of foes,  
Their several duties are prescribed  
according to their Moods <sup>5</sup> inborn
42. Peace, Self control, austerity,  
uprightness, patience, purity,  
Self knowledge, science, godliness,  
are Priestly Duty, Nature sprung
43. Prowess, effulgence, Will-strength, skill,  
a back ne'er turned on foe in war,  
Benevolence and lordliness  
are Ruler's Duty, Nature sprung
44. Husbandry, cattle raising, trade,  
are Merchant's duty, Nature sprung,  
While menial work, for labour class,  
is bounden Duty, Nature sprung
45. Each minding his own share of work.  
Man reaches to the Perfect State  
How, to his life work wholly vowed,  
Man gains Perfection, hear from ME
46. From Whom Creation's Tide streams forth,  
by Whom this All in Space is spread, —  
His work to HIM in Worship vowed  
the Son of MAN Perfection finds

47. Better one's thankless Duty, far,  
than alien task, tho' well-performed.  
Who acts as his [true] Nature bids,  
incurs thereby no taint of sin.
48. His innate Duty, Kunti's son,  
though tainted, let no man desert :  
For, as [new-kindled] fire in smoke,  
all early growths are wrapped in Sin.
49. The Man whose Heart nowhere adheres,  
SELF-mastered, all desires at rest,  
By [inner] laying-down attains  
the Pow'r of perfect Actlessness.
50. This Power won, how after that,  
he reaches BRAHMA, hear from Me  
In fewest words, — that BRAHM Which is  
the final State of SELFHOOD true.
51. Self knit, at-One through Will made pure,  
his Mind held back in firm control,  
Sound and all other, 'things' shut out,  
desire and hate alike cast off, —
52. In solitude, abstemious,  
speech, body, mind, controlled by Will,  
On naught save Contemplation bent,  
in armour of Dispassion clad,—

53. All egotism, pride, violence,  
lust, wrath, ambition, shaken off,  
Past 'my'-ness, having come to Peace,  
*he cannot help becoming* BRAHM <sup>1</sup>
54. To BRAHM transformed, his sheaths grown pure,  
he neither grieves nor longs for aught,  
Of equal Heart to all that lives,  
LOVE passing ken is His for ME <sup>2</sup>
55. Through LOVE He knows ME utterly,  
knows WHO and WHAT I am in truth.  
And, knowing ME in truth, forthwith  
He merges in that SELF of Mine
56. Though o'er at work in every way  
the Man who thus has merged in ME  
By My grace dwells at perfect Rest  
in My Eternal, changeless STATE
57. Renouncing all thy deeds by Mind  
in ME — My SELF thy only Goal, —  
On Will at One ment take thy stand,  
and keep thy Mind intent on ME
58. Remembering ME, thou'lt — by My Grace —  
o'er every trial safely tide  
But if, from egotism, thou wilt  
not listen, thous shalt be undone

1. I.e, his own true Self

2. The ALL SELF

59. If, fortified in egotism  
    thou thinkest, “Sure I *will not* fight”  
Of no avail this choice of thine  
    thy Nature will perforce compel
60. Kauntiya, bound by thy own Past <sup>1</sup>  
    which thy own Nature traced for thee,  
What glamour’s voice now bids thee shirk  
    thou shalt perforce be *made* to do
61. The LORD, at Rest within the heart  
    of every thing create, abides  
And whirls all creatures round and round  
    by glamour on His Wheel held fast
62. To HIM do thou for shelter fly  
    with *thy whole being* Bharata ‘  
His Grace shall bear thee safe across  
    to His eternal, changeless STATE <sup>2</sup>
63. This GNOSIS thus passed on to thee —  
    than Secrecy more secret far, —  
First in its fulness ponder it  
    then *do what thou art moved to do*
64. To My final Word the Secret  
    of all secrets, once more hearken  
I yearn with steadfast LOVE for thee,  
    hence speak that which is Good for thee

1. karma destiny, the cosmic *sense of continuity* not the paralysis of initiative

2. or ‘to Thy eternal changeless STATE’

65. Thy Mind be Mine, thy Love be Mine,  
thy Sacrifice, thy Homage — Mine  
Thou'lt come to ME, I pledge thee here  
My Troth, for Thou art dear to ME !
66. All \* 'right'-wrong \* brushed aside  
seek Shelter, Thou, in ME alone  
Be sure that from all \*bonds of sin  
I'll set Thee free, O Love           grieve not !
67. Repeat not this My Word, to \*cruel  
who penance lacks or Holy Love,  
Or who lends not a willing ear,  
or whose proud mind finds fault with ME
68. But who this deepest Secret tells  
among My Lovers — [Friends of all] —  
Such deed of highest Love for ME  
shall surely draw him nigh to ME
69. Nor lives there on in all mankind  
who dearer Service does to ME  
Therefore no other man on Earth  
shall be more dearly loved of ME
70. And whoso studies this converse  
of Holiness 'twixt Thee and ME, —  
With Wisdom Sacrifice that man  
performs My Worship, thus I deem



71.           Yea, e'en the man who merely hears  
                   with faith, and pure uncarping mind<sup>1</sup>; —  
           That man shall enter, when set free,  
                   the radiant spheres where dwell the Just.
72.           And now, O Friend, has this been heard  
                   by thee with single-pointed mind ?  
           Is thy negation-glamour now  
                   dispelled, Thou Heir to Boundless Wealth'
- Arjuna replied :**
73.           The glamour, changeless Lord, is fled  
                   Remembrance, by Thy Grace, has come !  
           Here, I stand firm, my doubts all fled,  
                   prepared to act as Thou dost bid.
- Sanjaya concluded**
74.           Thus have I heard, O mighty King,  
                   the Conversation, wonderful,  
           Soul-thrilling, of the Lord of Life  
                   with noble-minded Arjuna
75.           By Vyasa's favour I have heard  
                   the deepest of all Mysteries, —  
           AT-ONE-MENT, — from the very Lips  
                   of Krshna, Lord of Unity

1. Not finding fault with what he cannot yet understand

76. O King, remembering, remembering  
That Converssation, mystic, wonderful,  
Of Keshava with Arjuna, His Friend,  
Joy wrills up in me again and yet again
77. Also, remembering, remembering  
That Vision of HIM, more than wonderful,  
Awestruck with utter awe am I, O King,  
And my Joy wells up again and yet again.
78. Wherever is Krishna, the Master of Yoga,  
Wherever is Partha, the Archer,  
There are Prosperity, Victory, Happiness, —  
Trustworthy Guidance is *there*, I deem

*Chapter the Eighteenth entitled*  
**RENUNCIATION AND LIBERATION,**  
*ends here*

**Here the Bhagavad-Gita ends.**